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HIGHT C. MOORE, Editor.

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Editorial Brevities

WHITE WORN AT BURDETTE'S FUNERAL.

While he yet abode in the Afternoon Land, of which he wrote so beautifully, the late Robert J. Burdette requested that his wife and daughter-in-law should be attired in pure white when they attended his funeral. They complied with his request and thereby illustrated the sunny philosophy characteristic of his life.

IN THE WAKE OF THE WAR.

"All wars are waged primarily against women." Thus writes Editor Hamilton Holt in the Independent. He gives appalling figures in support of the assertion. He declares that by the time peace comes to Europe there will be 2,500,000 widows, 6,700,000 fatherless children, and 2,500,000 women forced to marry inferior men. In view of these facts, he writes the bitter conclusion: "When I consider what is going to happen to European war-bereaved women, I am almost willing to say, 'Shoot them and let them die with the men!'"

CONSCIENCE AND MUSCLE.

We have long known that brawn and brain are pretty closely related, for they act and interact upon each other. But is there not an even closer and more vital relation between conscience and physical strength than between mind and muscle? The story is going the rounds that Weston, the celebrated pedestrian, was once offered \$10,000 by a group of gamblers to go into Chicago ten minutes late, and that similar offers frequently came to him. But his sensible and invariable reply was: "No! Every weakening of conscience weakens physical strength!"

WHAT "EVANGELICAL" MEANS.

A good many intelligent people use the words "evangelistic" and "evangelical" interchangeably. But there is a great difference between the two, for one lies in the realm of works and the other in the realm of faith. The author of "Evangelical Christianity" gives us this good definition: "By 'Evangelical' is meant that type of Christian life and truth, which regards as primary and determinative, alike for the individual and for the Church, living faith in Christ as all-sufficient mediator of God's grace. That is, its emphasis falls upon the experimental and personal rather than the sacramental and institutional aspects of Christianity."

SOURCES OF FAILURE.

Many men fail at some time or other and in some way or other, even though life as a whole may be a success. Sometimes, of course, a failure is really not a failure. But who would not wish to avoid making a failure that every one knows to be a failure? Perhaps if we could get at the sources of failure, we might learn the secret of success. And in all probability we should find that the trouble lies in the moral realm. Thus, Dr. W. Robertson Nicoll, an eminent Englishman, says: "The sources of failure are, I think, mainly timidity, temper, vanity, indolence, and want of adaptability, and these are so subtly intermingled that it is often difficult to distinguish between them." Cleanse the fountain and the stream will be pure. Straighten out moral obliquity in the heart, and straighter will be our too-crooked lives.

THE RUM RATION.

Though it has been proven beyond a peradventure that intoxicating liquors promote inefficiency, yet some of the great nations now at war are supplying their soldiers with strong drink. An exchange says that twice a week the rum ration to each British soldier in the field is two and a half ounces of alcohol, while the French soldier gets twenty grams, and the German soldier from thirty-six to seventy grams daily. Alcoholism is a menace to any army. The war against alcohol needs to follow close upon the war against militarism.

MILLS ON MUSIC.

A writer in the Religious Herald tells the following story about the late John H. Mills during his editorship of a North Carolina paper. A music performance was given in the town where Mr. Mills lived, and next week he offered a criticism in his paper. A brother editor thereupon took him to task, declaring that the critic was utterly unprepared to make a discriminating criticism of music since he could not himself sing Old Hundred. Whereupon Mr. Mills replied: "I cannot lay an egg, but I am a better judge of eggs than any hen that ever cackled!"

WHAT EDISON WOULD NOT SELL.

The Germans have startled and shocked the world by the use of deathful gases on the battlefield. The great American inventor, Thomas A. Edison, said to a friend that he could make a compound that would be far more destructive in war than the gases now being used by the Germans. His friend said to him, "Why, then, don't you make it and sell it to the warring nations? It would make you immensely rich?" The inventor showed his fine moral fiber when he replied: "It would no doubt make me rich; but I shall not make it, and I shall not tell any one else how. I am ready to do what I can to help people live, but I will not do anything to help kill them."

CAN THIS BE TRUE?

The thirst of papacy for political power is well-known. And the designs of the Vatican upon America are unmistakable. But multitudes of good American citizens sleep while Rome is at work day and night. Gains are, therefore, made that are surprising when the facts are known. Can it be, for example, that the following assertions are true? The Central Christian Advocate says: "Roman Catholics are in the majority in the city councils of more than 15,000 cities and towns in the United States, and in all incorporated communities of 10,000 or more inhabitants an average of more than eighty-eight per cent of the police force are Roman Catholics."

THE ARMY OF THE UNMARRIED.

There are seventeen million men and women between twenty-two and forty years of age in this country who are unmarried. This is the figure given by Dr. Samuel Zane Batten in an address at the World's Purity Convention recently held in San Francisco. He declared that this is "a situation unparalleled in all God's creation." Eliminate every justifiable exception—and there are multitudes of them—yet the example of matrimony divinely set in Eden is a rule that still holds good. Hence, in the main, these figures betray vast neglect of a primal social duty, and to that extent constitute an element of danger in our civic structure.

WOODEN CHRISTIANS.

The story is told of a devout near-sighted woman who stopped on the street one day and talked to an Indian dummy in front of a cigar store about his soul's salvation. When twitted about her futile evangelistic effort, she declared that "she would rather talk to a wooden man than be a wooden Christian and never talk to anybody!" A point well taken; for the woods are full of wooden Christians!

ARE THE SYNAGOGUES NEGLECTED?

If the following figures are correct, it would seem that the Jews do not affiliate numerously with their local synagogues. In the city of St. Louis there are said to be 50,000 Jews, but a prominent rabbi is quoted as saying that not more than 6,000 of them are members of the several synagogues in the city. New York claims more Jews than ever lived in Palestine proper in its palmiest days—in the neighborhood of two million—and of this vast number not more than 100,000 are members of metropolitan synagogues.

THE MODERN MINIMIZER.

That minister is not fulfilling his ministry who gives the gospel to his people in weakened solution or in palatable pleasantries. Said a speaker at the Presbyterian General Assembly sometime since: "The modern minimizer of the gospel takes a few tablets of doctrine, dissolves them in a gallon or two of the rosewater of sentimentality, puts a little in an atomizer, and sprays the congregation to an accompaniment of the sweetness of Christianity and the fragrance of a benevolent life. The New Testament tells but one story—that a man is a sinner, that he has been redeemed, and that the only way of salvation is through faith in Jesus Christ."

"HURRAH FOR DIXIE!"

Dwellers in the Sunny South who know other lands better than their own will be interested in a list of some of the notable "first things" occurring in their native clime. The Nashville Christian Advocate tells us: "Mount Holyoke has the reputation of being the pioneer in the higher education of women, but the first woman's college in the whole world is in Georgia. Of scientists who rank above Audubon, LeConte, and Maury? A Southern doctor first used chloform. A Southern doctor founded the New York Polyclinic. A South Carolina doctor, Marion Sims, built the first woman's hospital. A Southern doctor (McGuire of Virginia) first proposed that doctors be regarded as nonbelligerents, free to serve the wounded on both sides, forerunner of the Red Cross doctor of today. Dr. Kinlock of Charleston, in 1862, opened the abdomen of a Confederate soldier and remedied the trouble; the patient recovered. The account is buried in a medical history of the war and is seen only by an occasional student. Twenty-one years later the same operation was performed by a Swiss doctor, a few months later still by a New York doctor, and heralded to the world. The first sewing machine, cotton gin, and steamboat belong to the South. The first railroad was built in South Carolina. The first iron-clad battleship was a Southern invention and was first used by Confederates. The first submarine torpedo boat, and the first iron-clad batteries, floating and stationary, were built and used in defense of Charleston harbor." All of which is enough to inspire an old-time shout—"Hurrah for Dixie!"

Editorial

"The New Peace"

Ten years ago Professor (now President) William Louis Poteat, M. A., LL.D., of Wake Forest College, delivered a notable series of lectures on science and religion to cultured and appreciative audiences at the five great Baptist theological seminaries in the North—Hamilton, Crozer, Rochester, Newton, and Chicago. He has at last complied with the request that these addresses be published in book form and, as originally presented, they are now laid before the public in an attractive volume under the significant and appropriate title of "The New Peace." [Cloth, 160 pages. Price, \$1 net. Published by Richard G. Badger, Boston, Mass.]

With characteristic modesty Dr. Poteat disclaims originality of matter or treatment. In explanation of his purpose in these pages he simply says: "I am only mediating the intellectual movement of our revolutionary period in the interest of those who, although close enough to be disturbed by it, have had inadequate opportunities to follow it."

The present inquiry is limited to a consideration of science and the new phase of the religious question which it brought on. And how was it that the men of religion and the men of science became involved in disastrous controversy with each other? Dr. Poteat gives four reasons: The first was Biblical, due to misinterpretations of Scripture as to facts of the physical world. The second was theological, due to formularies which sometimes sharply opposed assured scientific results. The third was ecclesiastical, due to the authority entrenched in religious sanctions. And the fourth was individual, due to the feeling that science does not know and cannot justify the basis of religion. Thus the conflict arose, and for long it fiercely raged. In fact, the situation is highly complicated to-day. But there is a way out of all the difficulties, and it can be discovered by the open eye, the clear mind, and the cordial heart. Says our author: "Science and religion are not inherently antagonistic. And this absence of antagonism is not the result of their occupation of distinct spheres which are without contact or communication. They are, on the contrary, bound together in the relation of positive friendship." It is, therefore, the gospel of a new peace which the author undertakes to expound.

I.

The first lecture answers the question, "What is Science?" Certain misconceptions are first brushed aside, though the lecturer concedes that science itself may be responsible for some popular suspicion of it. He says: "Its technical phraseology, sometimes foolishly paraded, is both diverting and unintelligible. . . . The gift of sane and clear exposition is no more common on the scientific platform than on the theological." The fact is, science is not only knowledge, but it is more; it is "common knowledge made precise and full and systematic." The method of science, sometimes criticised, is declared to be "only the method of common sense applied with care," for the universal method of all knowledge of material things is observation, inference, and verification. The new emphasis upon science during the last century resulted in a record of discovery unmatched in all history: "In all its struggle upward out of savagery humanity presents no finer spectacle than in scaling the summits of nineteenth century science." In consequence of this vast expansion of human knowledge there was, as Dr. Poteat says, "a species of electric shock to human life, thrilling it from its central deeps out to its thinnest fringes." Existing opinions, many of them inevitably, some of them imperatively, a few of them needlessly and wrongly, were revised and reorganized.

II.

To "The Scope of Science" the second lecture is devoted. And here Dr. Poteat concludes with Professor Pearson that "the legitimate field of science embraces all the mental and physical facts of the universe." Our author finely says: "Wherever there is an object to be described or an event to be recorded—whether a world flaming in the stellar depths, or an electron scintillating in a vacuum tube; the migration of a sun-system or of a flock of snow-birds, under an imperious call from afar; a vibration shooting along the old earth's granite ribs or a tense thread of nerve; the heaving of the wave to meet the moon, a cave plant's struggle for the light, or a soul's passion to lie 'breast to breast with God'—wherever a fact waits for inquiry, wherever the search for truth is possible, there lies the sphere of science, not its sphere of influence merely, but its own proper territory, the field of its labor."

The limitation of science in the realm of things and thoughts is granted. As Dr. Poteat says: "Absolute causation and essence are both beyond reach of the scientific plummet. Newton's law of gravitation is perhaps the greatest of all scientific discoveries, but the nature of gravity is as much an enigma to-day as it was to Newton."

To the same effect is this further paragraph, which we cannot forbear quoting: "Make the rounds of your fine laboratories where Science sits enthroned among her devotees. Put a few questions and mark the monotony of the answers. Here is a marvelous conjunction of crystal and brass, and in the path of the beam of light which traverses it lies a growing egg. Ask the dividing nucleus how knoweth it mathematics and mechanics, having never learned. Its sole response is the silent and uninterrupted display of its mathematics and mechanics, dividing and distributing with precision its mysterious chromatic substance. Turn to the beaming biologist at your side and ask what it is that sets this bit of matter over against the whole realm of inorganic nature. He will answer, 'Life.' But what is that? 'I do not know.' Ask his neighbor, the chemist, what he means by his oft-invoked and much-loved chemical affinity. With some preliminary skirmishing about atoms and ions he will at last reply, 'I do not know.' Cross the campus and ply the physicist with the question, 'What is light?' 'Light is radiant energy propagated by vibrations of ether.' 'Yes, but what is ether and why does it vibrate?' He cannot get beyond Lord Salisbury's famous definition, 'Ether is the nominative case of the verb to undulate,' and dismisses you with 'I do not know.' The physiologist has a nimble wit, but with persistence and care it may at length be cornered on the question, 'What is thought?' He may begin with the parallelism of the nerve process and the thought process, automatism or interactionism, but he will end with the confession, 'I do not know.'"

Notwithstanding the fact that "one secret guessed brings to view two deeper ones, and Science springs more questions than she solves," yet, as Dr. Poteat shows on glowing pages, science is vitally related to physical well-being, to culture and to religion.

III.

The third lecture deals with "Science in Religion." A survey of the religious phenomenon brings into view its universal elements—the religious element proper and the mythical element; and the latter is held responsible for the religious crisis. It is responsible for all the false formularies, elaborate ceremonialism, haughty ecclesiasticism, and bitter persecutions that have stained the record of Christianity so-called. It is from this point of view that Dr. Poteat says none too strongly: "My Lady Macbeth, Theology, or, if you prefer, Ecclesiasticism, finds it hard to wash out the stain of blood shed for opinion's sake, and all Araby's spices cannot sweeten that hand again." The false theology against which he fulminates is thus further arraigned: "The historic eclipse of the vital, personal, practical idea of Jesus, this shifting of the emphasis of the Christian experience from life to opinion, led directly to the superstitions, the formal creeds, the extravagances, and tyrannies which precipitated the eighteenth century crisis of the enlightenment and the nineteenth century crisis of the scientific criticism." Those who have dared to rise up against ecclesiasticism have been styled heretics, but the heretic of our generation is sometimes accounted the prophet of the next. An unusually favorable word is here spoken by Dr. Poteat as to the religious experience of such men as Voltaire, Huxley, Romanes, Renan, and others; indeed, he does not undertake to say "how far one may go in the denial of intellectual propositions on religious subjects without losing the vision of God, which is the essence of faith." But

the crisis passes and religious life emerges unruffled for "only the outworks and appurtenances of religion were involved in the struggle."

Touching incidentally upon evolution, our author does so entirely from the theistic standpoint. Thus he says: "The discovery of a close-set evolutionary sequence sets aside neither the intelligent originating energy, nor the intelligent sustaining and guiding energy, which such a sequence presupposes."

There is science in religion, but this alone can never feed the soul. As Dr. Poteat says: "It will meet an intellectual but not a religious need. It has no ease for the burden of sin, no satisfaction for the longing after purity; it provides no fellowship for the orphaned spirit; opens no shelter and fountains of refreshment in the waste places of life."

IV.

The fourth lecture discusses "Religion in Science." The important distinction between faith and belief is clearly made: "Faith is seen to be of the essence of religion; belief concerns the form of it. Faith is the spirit's attitude of response to the unseen world; belief is the mind's assent to propositions about it. Faith, whose stages and processes escape logical manipulation, is said to be the gift of God; belief is a state of mind reached automatically in the presence of a body of evidence, and cannot therefore be enjoined as a duty."

The spirit of science in its devotion to truth is animated "not simply by the joy of the quest, but also by the hope of some sort of ministry to human need." The faith of science is set side by side with the faith of religion. The bearing of science is discussed with reference to the unity of nature, the new teleology, and the idealistic interpretation of nature. Finally, when all is said, there is hearty assent to the statement of Sir Oliver Lodge: "The region of religion and the region of the completer science are one."

With these beautiful words Dr. Poteat closes his book: "I think of Science as passing to and fro in God's garden, busy with its forms of beauty, its fruits and flowers, its creeping thing, its beast and bird, the crystal shut in its stones, the gold grains of its sands, and coming now at length in the cool of the long day upon God Himself walking in His garden."

* * *

Thus the fundamental harmony of true religion and true science is set forth clearly and strongly upon glowing pages. For the task herein discharged so well Dr. Poteat is finely fitted. He is a scholar of note and has won especial distinction as a biologist. He is a devout Christian, a diligent Bible student, a faithful church member, a winner of souls, an effective teacher of the word of God. Moreover, he is master of a superb literary style which clothes his thoughts, whether spoken or written, with beauty and power. Though with a master's tongue and pen he has spoken and written other lectures and essays, he is perhaps at his best in these pages. "The New Peace" is a timely and thoughtful word for to-day; and its reading should promote a still better understanding and a yet closer cordiality between the men of religion and the men of science.

Are Book-Borrowers Conscienceless?

The book-lender often bids farewell to a valuable and cherished volume as soon as it leaves his hands. It is a melancholy fact that many good people who are very conscientious in returning borrowed money, jewelry, clothing, and the like, seem to be absolutely conscienceless when it comes to returning borrowed books. To this effect and more says George Jackson in a recent book: "For my own part, I am never thankful for the loan of a book. I agree with Ruskin. If it is worth reading it is worth buying; and, to be quite frank, and selfish as it may sound, though I delight in giving books, I am never eager to lend them. And there I touch on an ancient grievance of the bookman; why has the borrower of books no conscience? How comes it that a man, who, if he accept the loan of half a crown, will make haste to repay you by return of post, is yet conscious of no obligation in the matter of a borrowed book, which perhaps you would not have sold him for many half-crowns? What is this strange something about a book which transforms honest, law-abiding citizens into thievish rogues? I who speak, I too have suffered. Among my books there is a nearly complete set of the works of Dr. R. W. Dale, which I greatly prize. Several years ago a visitor in my library begged the loan of one of them. From that day to this I have seen neither it nor him. The book has long been out of print, and cannot now, I fear, be replaced."

Contributions

Registration of Baraca-Philathea Classes

By E. L. MIDDLETON, Sunday-school Secretary.

For three years our Sunday-school Board has invited all classes of all names to register in the "Convention Adult Bible Class Department." In the latest general tract we find among other things the following:

"For classes already in existence the Convention Adult Class Department proposes:

(1) To offer a general denominational bond of fellowship.

(2) To make a clearing house for helpful information and inspiring methods.

(3) To furnish needed literature on all phases of adult class work.

With these ends in view the Sunday-school Board invites all organized classes in Baptist churches to register, and offers in this connection a beautiful Registration Certificate. There is no fee or expense except 25 cents to cover necessary cost of preparing and sending out the Registration Certificate.

The advantage to the class in being thus registered must be apparent. The way will thus be opened for intercommunication, for information and for helpful literature. The class will thus be brought into immediate touch with the great organized class movement in the denomination."

At the last session of the Baptist State Convention the report of the Board of Missions and Sunday-schools contained this paragraph regarding already organized classes:

"We recognize the democracy of every Baptist church, and would not interfere with this if we could. Certainly it is the right of all to affiliate with interdenominational agencies if they wish. To such churches we wish the largest success in their organized classes, but we would urge them to affiliate also with all the agencies fostered by our own Sunday-school Board. In doing this we urge the registration of all Baraca-Philathea Classes, with all others, in the 'Convention Adult Bible Class Department.' This does not involve change of name, officers, or plan of work. Classes may apply to your Secretary for registration."

From these two quotations there can be no doubt as to the position of our Baptist Sunday-school organizations regarding Baraca and Philathea classes. It is sincerely hoped that many of these classes will fill out application blanks already in their hands, or will ask for same, and then fill them out.

To many of these classes there is another thing to be considered, viz.: What is the attitude of the Baraca-Philathea movement in the matter?

Last February Mr. Marshall A. Hudson sent out a letter to all North Carolina classes urging them to register in this department of our Sunday-school Board. Among other things in this letter he said:

"We are in duty bound to enroll with our denominational organizations, and unless we do this we are not Baracas and Philatheas in the full sense of the word." . . . "I assure you that it will be doing a duty we have long neglected if you will comply with the request before the first of next month, and it will please me more than you can think if you will comply with this request."

About the same time there was sent a letter from the office of the Baraca-Philathea State Convention at Greensboro urging the same thing.

Then in April the State Convention met in Raleigh and unanimously adopted resolutions that have since been adopted by other States and endorsed by Mr. Hudson himself. In these resolutions the Baracas and Philatheas say among other things: "We urge every Baraca class to demonstrate in every reasonable way its denominational loyalty, and to this end we urge every Baraca class to actively co-operate with the agencies of Sunday-school work established by its own denomination."

These ought to make it clear that the Baraca leaders want our classes registered with our Sunday-school Board.

Even later than dates named above, Mr. Hudson has sent out another urgent request that the classes register. In the letter he enclosed a leaflet, "A Request," as follows:

"A request is made to every Baraca and Philathea class to stand by the denomination with which they worship in a practical way. If we should be loyal to any one thing it should be to our platform, 'Standing by the Bible, the Bible

school and the church.' And we have been thoughtless, and forgot that many denominations who have Baraca and Philathea classes have also denominational adult departments and certificates, and it is our duty to enroll in our own denomination, and get one of these certificates to hang beside our charter in our class-room. We shall not need to change our names, but we shall show our loyalty to our denomination, and get in touch with what we believe."

I write now to urge class officers, superintendents, and pastors, to see that their Baraca-Philathea classes are registered. It is clear that an agreement has been reached on this one point, and we believe that with this settled other differences can be adjusted—a thing all of us desire very much.

There are many other organized classes. We will make an appeal to them to register in a subsequent article.

The Annual Meeting of the Home Board

The Home Board held its annual meeting in Atlanta, Georgia, in the main Sunday-school room of the First Baptist Church on June 30-July 1.

The sessions were long and strenuous, lasting from early morning until midnight. The attendance was large. In addition to the local members all of the State members were present except four, and all of the officers of the Convention but one.

Everything possible was done to carry out the will of the Convention in the reorganization of the work of the Board, and in formulating the best plans and devising the most effective means for discharging the duties assigned it at the least possible expense. It was thought exceedingly unwise to in any way deplete the working force of the Board to the point of impairing its usefulness.

Organization.

The officers of the Board and the Corresponding Secretary are elected by the Convention, but the Convention authorizes the Board to "elect other secretaries, a treasurer, and such other paid officers and employees as may be necessary for the efficient conduct of the business." Competent brethren were placed in charge as heads of the various departments under the general supervision of the Corresponding Secretary who is the "executor officer of the Board." These brethren are charged with the conduct of the work committed to them in the most economical manner consistent with the highest efficiency. Their names, duties and titles are indicated as follows:

V. I. Masters, Editor of Publications; Weston Bruner, Superintendent of Evangelism; L. B. Warren, Superintendent Church Extension; M. M. Welch, Office Assistant; P. H. Mell, Treasurer.

All of these have proved themselves efficient in the departments to which they have been assigned.

No separate head was provided for the Department of Enlistment, but the work of this department was entrusted to the Corresponding Secretary to be conducted as far as practicable in co-operation with the Mission Boards of the States. This change in the policy of the Board is in no sense an underestimate of the importance of the work of Enlistment, but is only an effort to carry it on economically and effectively.

Expenses.

Efficiency and economy were the key notes throughout all the sessions. The members were decided in their opinion that the Convention would not approve any reduction of force which would lessen the efficiency of the Board. It appears clearly that much of the expense charged to the Board is entirely beyond its control. The items of State Expenses, W. M. U. Expenses, interest charges, Laymen's Committee Expenses, bonding the Treasurer, amounting to almost \$22,000.00, are determined for the Board and not by it. Results from the work of Enlistment from the very nature of the case cannot be tabulated. Enlistment has to do with such matters as the formation of more compact pastoral fields, increasing the number of preaching services in many of the churches, promoting missionary education, securing weekly offerings, multiplying the number of regular contributors to all the work of the denomination, and so enlisting the interest of our people as to place many who have been quite indifferent upon the active list. All this results in far reaching benefit to all the interests of the denomination, and therefore the expense of it cannot be properly classed with administration expenses. When proper reductions have been made the expenses of the Board are not out of proportion to the results accomplished. The

transference of the entire management of the Enlistment Department to the Corresponding Secretary will further reduce expenses this year.

Thorough Canvass of the Field.

All the work of the departments, the fields demanding attention, and the pressing calls for aid, were referred to competent committees for review and recommendations that the Board might determine if possible the most effectual methods for promoting the "affairs relating to the objects with whose interests it is charged." It is wholly impossible with the means at its disposal for the Board to meet all the insistent demands upon it. It distributes the moneys committed to it according to the combined wisdom of the members.

The growth of the work has been truly gratifying, and the success attending the efforts of the Board such as to evoke devout thanksgiving. The fields are white unto the harvest. The demands upon the Board are urgent. The future is bright with prospect. The members returned to their homes with hope in their hearts, and with a fixed determination, to further the cause with even greater assiduity.

B. C. Henning, C. W. Daniel, J. L. Gross, F. C. McConnell, C. W. Duke, C. E. Maddy, Lansing Burrows, Committee.

Wake Forest Church Day in the Sunday Schools

By JAMES I. KENDRICK.

I want to say an earnest word to the pastors and superintendents whose schools did not take the offering last Sunday for the Wake Forest Church. There may have been some good reason why it was not taken on that day. Let us hope that it was not because of a lack of interest in the matter. No matter for what reason it was not done, let me beg that you will take it yet. It will do your school good to have part in this work. Besides, we greatly need your help just now. Don't refuse to help because the amount from your school will be small. A great number of small amounts makes a large amount. Please do not disappoint us.

Wake Forest, N. C.

Pastors' Exchange

By L. M. HOBBS.

Dear Bro. Moore:—Now that Brother Johnson has concluded his series, "Turn on the Light," I want to call the attention of the brotherhood to a matter which I have felt for a long time needed some kind of adjustment. The matter I have reference to is pastorless churches and churchless pastors. Heretofore there has been no well organized medium for the placing of pastors nor supplying pastorless churches. As it is the few pastors of large notoriety can always feel sure of work. Generally all that is necessary for them to get a new field is to make public their resignation of the old field. But how about the other ninety per cent? Well, I do not know how it was managed before, but ever since I have been a pastor Brother Johnson has been the general "pack horse," and many are the pastors who, by force of necessity, have ridden him off and freely.

Now, I suggest a "Pastors' Exchange" to take the place of the present condition. The main trouble with the present condition is too obvious not to be seen. First, isn't it assumed by almost every pastor who writes Brother Johnson for assistance that Brother Johnson must feel as the brother in question feels that he is not only a worthy brother but that his capacities are altogether equal to the best? Secondly, the present condition tends to deprive Brother Johnson of personal opinion, unless his opinion be favorable to the brother in question. Lastly, it is easily seen that should the brother fail to get the desired place (because some one else was more desired) he can hardly help concluding that some one has failed him. And since he was depending on Brother Johnson, he readily decides that Brother Johnson failed him. And why? Because Brother Johnson thought the other man best suited for the place. You know the rest—hard feelings.

Now, don't you believe that a Pastors' Exchange would answer this long felt need? And don't you believe also that Brother Johnson would welcome such a change—especially if it would lift the burden of responsibility from his shoulders?

If this meets a favorable consideration, then I should be glad to discuss the principles of such an order.

Belmont, N. C.

Neglecting Discipline

By G. W. PASCHAL, Ph.D.

Are the Baptist churches of North Carolina becoming lax in the enforcement of discipline? Not all of them, surely, and we hope no great number of them, but there are indications that in some of our best known churches discipline is being much neglected. A prominent minister, who has for the past three years visited every portion of the State, declares, "Discipline is becoming a thing of the past in our Baptist churches." Again, a Baptist layman, who knows conditions in many of the centres of our denomination in North Carolina, recently said that the Baptist attitude toward discipline was becoming that of Episcopalians. In explanation of his remark he said that the Episcopalians never turned any one out of their church, and that the Baptists were fast adopting the same practice. If these things are true the Baptists of this State have much ground for alarm. It is time we were awake to the situation and danger. This matter of discipline is essential and vital. As the complement of evangelization it rests upon the churches as their most serious moral obligation. Any church that neglects it is doomed to deserved loss of power and final disintegration.

In the above paragraph it may seem that I am using the term discipline in the narrower sense of corrective discipline. It is true that the minister and layman quoted above had this in mind, and it is our growing laxity in this regard that will be discussed lower in this article. But we must not forget that the word discipline has a larger and completer sense in which is embraced all that training with which the church should seek to perfect the disciple of Jesus Christ in all moral and Christian virtues. It is important that we should have such a conception of this as will show its relation to corrective discipline.

It was discipline in the larger sense which Jesus had in mind when He gave to His disciples the precept, "Teaching them to observe all things whatsoever I have commanded you." It is easy, surely, for the church to know what things Jesus has commanded. They are set down with great clearness and simplicity in the four Gospels. The Sermon on the Mount and the other words and precepts of Jesus, what discipline do they contemplate? Clearly the discipline of the moral law not only in outward conformity, but in unreserved spiritual acceptance. The Ten Commandments are basic in the matter of Christian discipline. Jesus did not come to destroy the moral law, but to fulfill, to give it new and vital force in the lives of men. It is this moral law fulfilled according to the interpretation of Jesus that was to work out in His disciples a righteousness that exceeded the righteousness of the Scribes and Pharisees. How strange, then, that any church should ignore the fact that its chief concern for its members should be to train them for righteous living. And yet I fear that it is true that there are many Baptist churches in North Carolina in which the Ten Commandments are not read once a year. They are never proclaimed with the authority of the church. There are no sermons to show that the command, Thou shalt not kill, has any application to the conduct of a Christian of to-day, so long as he keeps out of the clutches of the law. In many communities there might as well be no commandment against adultery. The churches at least do not make it a subject of warning and admonition, though the young and unwary taking the silence of the church for license go to the degradation of lascivious thought and act. Who ever heard a sermon on the eighth commandment, and yet there is no sin in which are practiced more numerous or more refined methods than in this very one of stealing. Dishonesty stalks, through the land like a spectre. We are puzzled to give names to all its forms. Now it is cheating on examinations, such as was recently revealed among the students of the United States Naval Academy, now it is graft. Who knows a community where the commandment, Thou shalt not bear false witness against thy neighbor, is obeyed in the spirit of Jesus Christ? And what shall we say of profanity, and irreverence, and Sabbath-breaking, and covetousness, and lack of respect for parents? Have these sins become rare that we so seldom hear them rebuked in our Baptist churches? But it is just these things, enriched by lessons drawn from the words and life of Jesus that constitute the discipline that Jesus commands for His disciples. In its relation to its own members it is the task of the church to teach them to lead pure and holy lives, "to present them faultless before the presence of his glory." The only satisfactory apology the church can ever make for its

existence will be the righteousness of its members.

And let us beware of supposing that the things commanded by Jesus can be imparted in any other way than by definite instruction. We hear much about training the young and the development of our churches. By these things are usually meant, first, the training of the young to take part in public worship, to teach in our Sunday-schools, etc., and by development we usually mean development in the grace of giving to missions and the benevolent objects of the church. These are good things, and I do not decry them. But they must not be understood in any way to make up the discipline that Jesus had in mind in the Great Commission. This is the discipline which the Baptist churches of North Carolina are neglecting to their shame and hurt, and yet is the only discipline which will perfect men and women in the Christian virtues of righteousness, self-control, temperance, charity, honesty, sobriety, purity, and that love which is the fulfilling of the law.

Now as to corrective discipline, what shall we say when it is no longer enforced in a church? The most obvious and truest thing to say is that such a condition is one of the surest indications that the general discipline of which we have been speaking has been neglected. The conscience of that church has become dull that keeps in its fellowship the profane and the adulterous. Let such a church not be deceived. The angel that walks among the churches has somewhat very serious against it and is calling upon it to repent.

And what about the influence of such a church in its community? Everybody knows that it has absolutely lost its power. It may be that among its members are men and women of much individual Christian piety and influence. It may be that the church is notable for its contributions to missions and other objects, but nothing will give that church power so long as it allows the most flagrant sins to go unrebuked in its own members. That church is declaring by its example that the morally unclean are worthy of a place in Christian fellowship. It is debasing the ideal of Christian life. How can it have power to call men to repentance when its standard of membership, so far from calling for that inner righteousness of the Sermon on the Mount, admits those who commit the most debasing sins named in the Decalogue? How false such a church to Jesus Christ! What a hollow mockery in the eyes of everybody!

I know the excuses usually given for keeping unworthy members. Sometimes we are told that they are of such prominence that to withdraw fellowship would bring a notoriety from which the cause will suffer more than by keeping the offending person. The church may so deceive itself in thus conniving at the sin of a member of prominence, but it is well to remember that the world is not deceived or conniving. It has its ears and eyes wide open, and this fact renders as futile as hypocritical any effort of the church to shelter the unworthy. Another excuse sometimes heard is that so many in the church are guilty of one thing or another to undertake discipline would tear the church to pieces. How pitiful that a church should ever get into this fix! Its only hope would seem to be a thorough disrupting.

What an obligation to teach righteousness rests upon the Baptist churches of North Carolina with their hundreds of thousands of members! Shall they prove false to their trust? The best is coming even now in this matter of discipline: It is not enough to have gathered the people into our churches. We must go further and train them to live pious, reverent and useful lives. Common sense and the lessons of history alike proclaim the truth that our churches can neglect discipline and allow flagrant sin to go unrebuked in their fellowship only with the peril and certainty of losing their power forever.

The Roman Catholic church once embraced in its membership the peoples of all nations of western Europe. But in Martin Luther's day it lost out. Why? Because that church had become conformed to the world, and sinful people and priest no longer had the power to rebuke sin. It is worth while for the Baptist churches of this State to realize that a like fate would await them should they, too, lose their power to call for righteousness. They are assailed by the same insidious influence that brought about the disintegration of the Catholic church of the fifteenth century. And this influence is laxity in discipline.

But though I am pointing out this danger, I am far from suggesting that the Baptist churches of North Carolina will succumb to it. How can they, if they realize the danger and the extent

of their obligation? What an enthusiasm the Baptists of North Carolina have shown in evangelizing! Let that glorious work go on. But let us remember that now the call is for an enthusiasm as ardent and as heroic to train the mighty hosts gathered and gathering into our churches. Let every church realize its most important work for its membership is to give them that discipline that will result in holy living, that the final test of a church's worthiness will be the quality of righteousness for which it stands in its own fellowship. Then corrective discipline will no longer be a problem. God pity the church where this problem is acute to-day, and give it grace to solve it wisely and in the spirit of Jesus Christ. If it continues to harbor flagrant sinners, God will take away its candlestick as sure as doom.

As corollary to what I have said above, let the reader consider the following from Hasting's "Great Texts of the Bible:"

"If there were a church into which the spirit of the world had passed, a church which had become assimilated by the world, a church which had somehow learnt to speak the world's language and to justify the world's morality, and to echo the world's phrases, a church which ate and drank at the world's table without the world becoming aware of any protest, or any discomfort, or any fear, a church which instead of awakening consciences, sent them to sleep, instead of exposing the world's plagues flattered them into excusing or forgetting them: in the name of God, what use, or place, has such a church on the face of the earth? Such a church has falsified the first law of its existence. It has killed the very conscience which it was created to sustain. It has destroyed the very power of remedy from sin which it alone held in charge. It has poisoned the wells of human hope. If the very salt have lost its savor wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men."

Wake Forest, N. C.

What A Missionary's Wife Does

By MRS. T. C. BRITTON.

[We wonder sometimes how the wives of our missionaries on foreign fields carry on their work. The following, written by Mrs. Britton, which was intended merely as a report of her work for the first quarter of the year, and was not written for publication, gives us an interesting insight into her work.]

Our work at Bin Hwo Jao has gone on as usual. Two evangelists, assisted by two earnest laymen, have held nightly evangelistic services. I have been able to attend some of these services and help with the singing. The organ, which leads to better singing, is always a great help in drawing a larger crowd into the regular evangelistic meetings. There are some enquirers, and we are thankful to see that many neighbors come in night after night.

Our meetings for women only are held on Tuesdays and Thursdays in the afternoon. I always try to have a Bible lesson with all Christians and enquirers present after the meeting is over. Twenty or more women and girls have had Bible instruction in these classes. A few of them are regular in attendance.

Part of my forenoon each day is given to instructing my helpers, who are in training as Bible women. We have a lesson in both the New and Old Testaments. Three times a week I teach the day school pupils singing, and at a stated time examine each one of them on their work in the Bible.

I continue to lead our teachers of the Sunday-school for street children, in what may be termed Sunday-school inquiry. This has been very interesting as well as very encouraging to me.

In order to keep in touch with my husband's out-stations, I correspond with the evangelists in charge, and meet them once a month, when they come to Soochow to attend the Evangelist's Conference. At this time we talk over the needs, perplexities and the encouragements of their churches, and also attend to the strictly business part of the work.

This letter was begun early in April, but I am finishing it in May. I have been too busy to write.

Of course our thoughts have turned many times to our Board during the last weeks in April, and we are anxious to hear how the books closed on April 30.

Soochow, China.

Baptists as Pioneers of the New Age

By J. MARCUS KESTER.

The forerunners of the Baptist denomination were pioneers. The Anabaptists were the advance guard of the Reformation and the prime leaders for religious liberty during the fifteenth and sixteenth centuries. True to their heritage, Baptists have ever stood for equal rights to all and for freedom of conscience in matters of religion. They aided Cromwell in his work in England. In the face of persecution, they stood for a free church in a free State in New England. And in the American Revolution, they were loyal to the colonies and to their principles. Like all true pioneers they have made a way where they found none.

With such a patrimony of heroism and leadership we find ourselves in the midst of a changing order. The day of the pioneer is not yet over. An Alexander need not weep for there are many worlds yet to conquer. Social restlessness, industrial strife, incipient revolution, and indifference to religion are signs of a new age,—and are calls for heroism and leadership comparable with any of the periods of our forefathers.

No victory is won till the battle is fought, and no battle is successfully fought without leaders. Aggressive leadership is needed to-day in two great movements,—the movement for the brotherhood of man, and in the work of evangelism.

Nothing in modern times has so impressed the world with the laws of brotherhood as the present devastating war in Europe. But individual sentiments and the utterances of peace congresses are, and ever will be, unavailing, without effective leadership. In our own country the incoming millions of immigrants are uplifting their hands asking for a share in our heritage. Who will show us how to be cordial to them? The ranks of industry find it difficult to obey the behests of their commanders. Who will lead them into harmony? The American people of every race are striving to realize the full meaning of brotherhood. Who will teach them the way?

The Christian Church is the custodian of the principles of Jesus, and hence of the right solution to all these questions. And no other branch of the church is so well fitted by its inheritance and history to teach true brotherhood as the Baptists. Ours is a church of the people. Its members are all on an equal footing before God and before men. It is, therefore, in a position to teach both equal rights and equal duties to all men in all relations of life.

But aggressive leadership is needed also in the work of evangelism. The world seems to be on the verge of a great spiritual revival. The chaos of European life demands it, and is preparing Europe for it. America certainly needs it. Men everywhere are praying for it. From the pulse-beat of small revivals here and there thousands seem ready to respond.

The older evangelism accomplished wonderful results. Some of the holiest days the world has known were when Wesley, and Whitefield, and Moody, caused a new visitation of the Spirit to come into the homes and shops of England and America. The smouldering fire on the altar of the churches was set afire. People rejoiced in hallelujah hymns and mystical experiences.

But the old appeal does not meet such a response to-day—does not seem suited to our time. The people are essentially the same, but they live under changed conditions—in a new age. And the new generation with its new environment, its new ambitions and thought habits must be won to Christ in its own language and by pathways natural to its feet.

The crying need of the age, then, is for wise and aggressive leaders who are capable of grasping both the old and the new vigorously and impartially; leaders who through the change can keep the faith, yet are not afraid to act in a new way. The world wants a simple gospel; but it wants the whole gospel of Jesus, and it wants leaders who will not shrink from proclaiming this gospel to men of every class. Such men, like the pioneers to the West of a half century ago, must lead the confused and perplexed people over the Rocky Mountains of difficulty into the gold-laden valleys of the new age.

The men who have made perilous expeditions to the North and South poles, to the yellow fever countries and to the heart of Africa, into war for love of country, and on crusades to save the honor of the Cross, have never lacked for heroic leaders. Shall brotherhood and evangelism, the highest and holiest of causes, lack for men to dare and to die? Shall the Baptists, the pioneers of the Reformation, fail to point the way to-day? The presence of one heart that loves humanity

changes the selfish spirit of all those about it. One pioneer, like Columbus, can lead the way to a new world and millions will follow him and enjoy the fruits of his sacrificing leadership. So may it be for the leaders of the new age; their work will increasingly prosper.

This call for leadership comes to all Christians, but to none more loudly than to the Baptists. Our polity makes for adjustment to new conditions. Our principle of the sovereignty of the soul before God answers the demand for democracy and brotherhood. And our evangelical spirit is eager to respond to the highest and truest evangelism.

It is ours to live to-day and to have the answer to the world's deepest needs. It is our privilege to light our torches at the altar flame of God and to have a part in the greatest of pioneering adventures. May we then be true to our heritage, to our history and to our stewardship from God; and may we respond wholeheartedly to the message and the call of the poet-seer:

"We debouch upon a newer, mightier world, varied world,

Fresh and strong the world we seize, world of labor and the march,

Pioneers! O Pioneers!

O to die advancing on!

Are there some of us to droop and die? Has the hour come?

Then upon the march we fittest die, soon and sure the gap is fill'd.

* * *

"Far, far off, the daybreak call—hark! how loud and clear I hear it wind.

Swift! to the head of the army! Swift, spring to your places,

Pioneers! O Pioneers!"

Kings Mountain, N. C.

The Friends

By F. S. BLAIR.

Dear Brother:—In your issue of the Biblical Recorder for April 28 last, under the caption "The Regulative Doctrine of Theology," by Q. C. Davis, I find paragraphs epitomizing the doctrines or creeds of some denominations, viz.: Unitarian, Universalist, Presbyterian, Methodist, Quaker, as he expresses it, Roman Catholic and Baptist.

If, as I suppose, by "Quaker" he means "Friend," as Friends are in North Carolina, throughout the United States, Canada, England and elsewhere, the paragraph is a mistake. It is wholly a misrepresentation, unintentional, of course, but nevertheless misleading. Had the writer said Hicksite, or Hicksite-Quaker, then his paragraph which follows would be correct, so far as this writer knows.

That small denomination made up of the followers of Elias Hicks is Unitarian, and not orthodox as are the Friends, just as are Presbyterians, Methodists and Baptists. I give here the objectionable paragraph, then quotations from Friends Discipline:

"The Quaker expects from God that 'inner light,' which often takes precedence over the light of Holy Scripture. The next step was inevitable: the inner light became the great light, and superseded the authority of Christ Himself; and the Hicksite heresy, denying the deity of Christ, followed as a logical sequence."

Now, from Friends Discipline, page 81, we have under the caption "The Lord Jesus Christ," "It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Savior, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him. In Him was life, and the life was the light of men. He is the true Light, through whom the light of truth in all ages has proceeded from the Father of lights. He is the eternal Word who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator and Redeemer; for by Him were all things created that are in heaven and that are in earth, visible and invisible. Conceived of the Holy Ghost, born of the Virgin Mary, the Word was made flesh and dwelt amongst men."

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church. Through Him the redeemed in all generations have derived their light, their forgiveness and their joy. All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal Foundation, and

are united in faith and love in that fellowship which is with the Father and with the Son.

Of this church the Lord Jesus Christ is the alone Head. All its true members are made one in Him. They have washed their robes and made them white in His precious blood, and he has made them priests unto God and His Father. He dwells in their hearts by faith and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin."

Under the heading, "The Holy Spirit," page 86, among other things is: "We own no principle of Spiritual light, life or holiness inherent by nature in the mind or heart of man. We believe in no principle of Spiritual light, life or holiness, but the influence of the Holy Spirit of God, bestowed on mankind in various measures and degrees through Jesus Christ our Lord."

Under the division, "The Holy Scriptures," page 87, is found the following:

"It has ever been and still is the belief of the Society of Friends that the Holy Scriptures of the Old and New Testaments were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith, which is in Jesus Christ."

"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

The Scriptures are the only divinely authorized records of the doctrine which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any says or does contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be received and accounted a mere delusion.

The following paragraph from your correspondent's article is endorsed by me, and fairly represents the belief of Friends:

"And the Baptist is what he is because of his doctrine of God. The Lordship of Christ is his controlling doctrine. He believed that God gave Christ 'to be all over all things to the church,' and 'seated Him far above all rule and authority and power and dominion and every name that is named.'—Eph. 1: 21, 22. Hence Christ's will becomes absolute law to us. Many others have thought they might modify His commands in behalf of a more agreeable convenience; or in the interests of higher efficiency. But with Baptists unflinching loyalty to the will of our Lord is the highest conception of duty."

I shall be grateful to have you put this communication into an early issue of the Recorder that those who read the article of your correspondent may read this.

Guilford College, N. C.

What Wake Forest Did for Him

By W. R. CULLOM, D.D.

Riding through Virginia the other day I chanced to meet a young man who is now practicing law in the State of New York. He has been out from the College for eleven years, and was telling in a free and easy sort of way of some of the things he had been up against. In the same connection he mentioned two things that Wake Forest had done for him, the value of which he was unable to estimate.

The two things in question were these: (1) The College had put him on his feet, so to speak, and had prepared him to hold his own in any company. He has been brought up against men and conditions that were trying in the extreme, but his equipment had so far served to enable him to meet successfully any condition that he had met. (2) The second thing the College had done for him was to put him into possession of a true estimate of his Christian life and the things that go along with it. He said that where he lives these things have waxed very cold and are held in very light esteem, but the estimate that he was brought to place on them during his College days had never failed him. On the other hand, he was coming to appreciate and use them more and more as the days go by.

As one who is interested in Wake Forest and what she is doing for the world, of course my friend's comments were very interesting to me. Many young men in our State are just now debating in their own minds as to where they will go next fall. We do not claim to be perfect at Wake Forest, but do claim to do our best to do for all who come to us just what my friend from New York said the College had done for him.

Wake Forest, N. C.

News Notes

....Are you a wooden Christian? See page one.

...."What Wake Forest did for him" (page 5) it may do for others.

....We invite attention to Dr. Paschal's thoughtful article, "Neglecting Discipline."

....If the schoolmen come across with the requested "copy," we will magnify education in our next issue.

....Two Associations meet next Tuesday, July 27: Piedmont at Reidsville (8 p. m.), and Beulah at Yanceyville.

....Three or four changes in the Associational Calendar necessitates its publication again—possibly next week.

....Rev. L. P. Soots, Moncure, R. 1, writes: "The Sunday-school at each of my four churches are now 'Red Seal Standards.'"

....Let all Baptist Baracas and Philatheas register with Secretary Middleton. "Do it now." See his article (page 2), this issue.

....O you Ridgecresters! We are thinking of you these hot days, and "honing" for the highlands. Look for us early in August.

....The Ridgecrest Conference on Sunday-School and B. Y. P. U. work is now in session. It began Friday, July 16, and will close Friday, July 23.

....The Christian Workers' Conference at Ridgecrest includes a Bible Conference, July 25-31; Pastors' Conference, August 1-7; and Conference on Evangelism, August 8-15.

....Rev. R. G. Bowers, D.D., has resigned the pastorate of the First Baptist Church, Little Rock, Ark., and will probably accept the call to Paducah, Ky.

....Rev. M. A. Adams of Newton is spending a month in evangelistic meetings down in the Chowan country—at Shawboro, Moyock, Sawyer's Creek, and South Mills.

....Professor Blair's article on "The Friends" reached our desk when Convention and Commencement matter had right of way. Hence we have delayed longer than we intended laying it before our readers.

....Catalogues received: Round Hill Academy, Union Mills, Rev. J. E. Hoyle, Principal; Sylva Collegiate Institute, Sylva, J. C. Ingram, Principal; Pineland School for Girls, Salemburg, Rev. W. J. Jones, President.

....From Hubert, July 8, wrote Rev. E. C. Andrews of Mount Holly: "I have just closed two meetings with Pastor Copeland of Swansboro. There were forty additions as a result of the meetings, with others to follow."

....We congratulate the Biblical Recorder upon reaching its eighty-first birthday. Despite its advanced age it was never more vigorous. The Baptist and Reflector is not far behind, being in its eighty-first year. —Baptist and Reflector, Nashville, Tenn.

....From Boonville writes Mr. M. L. Woodhouse: "The Yadkin Association convenes on Thursday before the second Sunday in August. We hope many of the visiting brethren will attend. It meets at Boonville which is only three miles from the railroad. Those who wish to be met at Crutchfield, the nearest station, will please notify J. L. Jones, Boonville, N. C., Chairman of the Entertainment Committee."

....Rev. Walter L. Griggs, of Cary, underwent an operation for appendicitis at Rex Hospital, this city, last week. He stood the operation well, and is now making satisfactory progress toward recovery.

....We were sorry to miss the Flat River Association last week. We hear the brethren had a good session. The account of it which we requested had not reached us when the forms for this issue were closed.

....Dr. W. B. Royall, of Wake Forest, has been quite ill lately, but his health is now improved, and we hope he may soon be well again. For fifty years he has been a Professor in Wake Forest College, and the service he has rendered has been notable.

....Pastor C. J. D. Parker of Moffett Memorial Church, Danville, Va., writes: "My work goes well. We have one of the greatest churches and best equipped plants in all the country, some of the most active and consecrated men. We have over fifty tithers in our church embracing practically all of the leading business men."

....The Raleigh Times one day last week editorially criticised the management of Bloomsbury Park, near Raleigh, for opening its pay features to the public on Sunday. The Recorder had a word on the same line a year or so ago. The majority of our people do not want a Continental Sunday in North Carolina.

....Rev. Forrest Smith, once pastor at Louisburg, has lately resigned his pastorate of the First Baptist Church, Sherman, Texas, and accepted that of the Broadway Church, at Fort Worth in the same State. This genial and gifted minister has been greatly blessed in Texas, and has won a high place among our Baptist people in the great Southwest.

....A Kinston special, July 16, to the daily press carried this fine item: "About seventy orphans from the Kennedy Memorial Home, the Baptist Orphanage near here, were taken yesterday by Capt. W. L. Kennedy, who gave the site for the home, on a special car to Morehead City. The little folks spent the day at the seashore at Captain Kennedy's expense."

....Rev. Calvin B. Waller, D.D., pastor First Church, Asheville, writes: "I notice that you have published a list recently of the churches that had a membership of at least 1,500. You can count the First Church on that list. Our membership is now 3,501. We have had nearly two hundred additions this Associational year. Everything is in great shape."

....From Franklinton wrote Pastor George P. Harrill, July 15: "Our meeting with the Creedmoor Church closed July 12 with three baptized. Rev. V. M. Swaim of Winston-Salem did the preaching. The church has not been so deeply moved since the present pastor has been serving it. There is a hearty and a unanimous call for Brother Swaim to come again."

....From Durham wrote Rev. H. Fields Lindsey, July 12: "I have accepted the call to the Lakewood Baptist Church, this city, succeeding Brother W. E. Warren, who still retains his entire country field. I have taken the work for full time, and I am to give my entire time to the development of the work. Prospects for a great harvest are everywhere evident. Our church has set August 1 as Recorder Sunday, so you can look for a nice long subscription list shortly after that date."

....We deeply sympathize with Principal J. D. Huggins of Boiling Springs School, Shelby, R. 3, in his affliction. The amputation of one of his legs above the knee was made at Rutherfordton Hospital some days ago. We hope he will soon regain his health and be able to resume his work.

....Rev. J. W. Kemp, pastor of Charlotte Chapel, Edinburgh, Scotland, has accepted the call of Calvary Church, Borough of Manhattan, New York, and will begin his ministry about the first of October. The church and the whole denomination will be happy that at last a successor to Dr. MacArthur has been found. —Watchman-Examiner, New York.

....Many North Carolina friends of the groom will be interested in this invitation which we copy from the Baptist World: "Mr. and Mrs. James Bruce Carruthers invite you to be present at the marriage of their daughter, Helen Anne, to Mr. Gordon Poteat, on Wednesday evening, July 28, 1915, at seven o'clock, at Harrisburg Penn. At home after October 1 at Pekin, China."

....Rev. Daniel A. Tedder and family are to-day rejoicing over a bountiful pounding administered by Independence Hill Baptist Church and congregation. Fruits and vegetables, plain and fancy groceries, spring chickens and fresh eggs in liberal quantity and of finest quality were brought this morning and delivered at the home of their pastor, 302 West Twelfth Street. —Charlotte News, July 16.

....From Salemburg wrote Elder J. B. Newton, July 12: "We had a great meeting at Mill Creek last week. Brother W. H. Barnes of Delway did the preaching and baptizing, as the pastor was indisposed toward the close of the meeting. The church was much revived, sinners converted, and several were baptized yesterday. This meeting will long be remembered and lasting in its results, because Brother Barnes gave the people the pure gospel in a plain, earnest and practical manner. I believe Brother Barnes is making an evangelist in the truest sense of the word."

....One of the visitors to the Assembly is Brother John Bomar, pastor of the French Broad Avenue Baptist Church, Asheville, N. C. When he went to Asheville last fall it was as a supply for Calvary Church, where his ministry for three months was greatly blessed. He welcomed into the church during these months about fifty new members and rejoiced in a gracious revival. In February of this year he accepted his present pastorate. The church has a membership of 170 and under his leadership is moving forward to a new house of worship. We rejoice in the good work of this worthy exile. —Baptist Courier, Greenville, S. C.

....Concerning a brilliant young North Carolinian whose parents reside at Clayton, the Religious Herald had the following to say July 7: "On Sunday morning Rev. Carter A. Jenkins, pastor of Calvary Church, Richmond, offered his resignation. He announced his purpose to engage for a while in evangelistic work, for which he has aptitudes and in which he has been notably successful. His church has not acted upon the resignation, but the presumption is that he will insist upon its acceptance. Recent years have been full of very arduous and strenuous labor for the Calvary Church people and their pastor and he is well entitled to the at least partial respite from pastoral duties and responsibilities which evangelistic work will bring him."

....The following wire which Rev. W. M. Huggins sent us from Columbia, N. C., July 12, reached us too late for last week's paper: "Began campaign here July 4. Building taxed to hold crowds that are coming. Singing in charge of Prof. W. H. Rowe. God is moving mightily among the people. Christians being aroused and sinners being stirred. Pray for us during these days."

....From Sylva wrote Rev. Edwin R. Harris, July 17: "We are very pleasantly located here at Sylva. The mountain air and water are fine. The people received us with a splendid welcome, regular mountain hospitality. They filled our pantry with everything needful. We will not have to buy any flour for six months. The prospects for the Sylva Collegiate Institute are good for next year. I will teach Bible, history and science in the school."

....Rev. J. Edwin Hoyle, Principal Round Hill Academy, writes from Union Mills, July 13: "After seven weeks on the field here I am very much pleased with the outlook. The Round Hill Church will begin a meeting Sunday, July 18, which will run for a number of days. We are taking a religious census this week that we may know where to send our workers. I will do the preaching. We have here a most interesting B. Y. P. U. I think the attendance since I have been here will average sixty, and possibly more."

....Lamberth Memorial Church, Beulah Association, has just experienced a great revival. Pastor M. F. Hodges was aided by former Pastor J. A. Ellis in special meetings which closed July 11. There were thirteen additions, including several heads of families. A financial system was instituted so that hereafter one-twelfth of the total budget for the year, including the pastor's salary and all benevolences, will be raised and paid each month. The church members were greatly revived and the community benefited.

....Rev. C. M. Murchison, Yanceyville, writes that the Beulah Association will meet July 27, 28, 29, instead of August 3 as announced in the Associational Calendar recently published in the Recorder. He says further: "Yanceyville, the place, is nine miles from Blanch, the nearest railroad station. Conveyances will be at Blanch Tuesday morning, July 27, to meet trains from each direction, east and west. We cannot promise to meet any trains after Tuesday. Let those coming by railroad inform me beforehand of their expectation."

....We are distressed to hear of the illness of Mr. Gerald Johnson, one of the brightest young newspaper men in the State, necessitating his temporary retirement from the editorial staff of the Greensboro News. He is at the home of his parents, Editor and Mrs. Archibald Johnson, in Thomasville. He will make a brave fight and we hope and pray that he will speedily win his way back to complete health and vigor.

....After a year of suffering in the Hygeia Hospital, Richmond, Va., Miss Fannie E. S. Heck was able to be removed last Sunday night to her home in this city. She was placed on a special cot in the hospital, extra provision was made for her by the railway, her physician and nurse accompanied her, and she was brought safely back home. She is quite helpless, but does not suffer as much as formerly and stood the trip wonderfully well. Her thousands of friends in her home city and throughout the South are delighted that she is at home again.

...Rev. Thomas W. O'Kelley, D.D., pastor First Baptist Church, Raleigh, left last Monday afternoon with his family for his old home in north Georgia, where they are to spend two weeks. Dr. O'Kelley is to supply the pulpit of the Second Baptist Church, Richmond, Va., the first three Sunday mornings in August. Dr. O'Kelley richly deserves the vacation given him by his devoted church, and they hope that he will return much refreshed to his pulpit for the fall work.

...One of the leading negro orators of America, Rev. Sutton E. Griggs, D.D., Corresponding Secretary of the Board of Education of the National Baptist Convention (colored), delivered a really great address in the Raleigh City Auditorium on Monday evening of last week. His subject was "The Divine Mission of the Negro in America," and he handled his theme with remarkable skill and power. The audience, including a number of white people, was more than a thousand, perhaps fifteen hundred. Dr. Griggs is actively interested in the establishment of the Negro Baptist Theological Seminary at Memphis, Tenn., to which Southern Baptists (white) are to contribute \$50,000.

... "We have just closed a five days' meeting with Dr. W. A. Gaines of Cascade, Va., and there were six additions," writes Pastor T. M. Green of Spray, July 14. He adds this interesting item; "A short time ago our people came into our home by a storm but it was calm and peaceful. They unloaded a wagon and our pantry and dining-room were supplied. They lingered for a while and a most pleasant evening was enjoyed. They lingered for a while and a most pleasant evening was enjoyed. Our people here know how to love and appreciate a pastor's family. Harmony, peace, and love prevail among our good people—such an occasion they all join. It is one of many kindnesses bestowed upon us. They know how to do such things. Our church work goes well. We are prospering in every department of our church work."

...The young men who were members of the great Berean Class at Wake Forest last year will be glad to see the following notice, which shows how their plan is working elsewhere. We quote from the Monroe Journal: "Mr. John C. Sikes, who was recently elected teacher of the Junior Baraca Class of the First Baptist Church, is using a novel scheme to insure large and regular attendance on the part of members. He has divided the class into two divisions, the Army and the Navy. Each side has a commander-in-chief, whose duty it is to marshal up the forces. Every Sunday morning one may see throngs of boys and young men running up and down the streets in search of new members and visitors. Sunday before last, sixty members were present as compared with about eight the first Sunday Mr. Sikes took charge. The plan has been so successful that other classes are copying it."

...After a strenuous year in the Metropolitan Tabernacle, London, and in a general ministry throughout England, Dr. A. C. Dixon has come to America for the summer. The Tabernacle is beginning to look as it did in the days of Charles H. Spurgeon. There was a constant ingathering during the past winter, and the church has given to Dr. Dixon both loyal and enthusiastic support. At the farewell service on a recent Sunday evening the audience of 2,500 arose, and in a special hymn commended their pastor during his vacation to the Father's

watchcare. Dr. Dixon has been elected moderator of the London Baptist Association. He will, immediately on his return to England, begin a city-wide evangelistic campaign in which all the Baptist churches will be enlisted. We rejoice in the far-reaching work of this pastor-evangelist in England, but we heartily wish that he would return to his own country and abide with us for the remainder of his natural life.—Watchman-Examiner, New York.

TWO NORTH CAROLINA MEN IN INDIANA.

Rev. C. R. Sorrell, of Louisville, Ky., assisted the pastor at North Madison, Indiana, in a series of meetings beginning the first Sunday in June and continuing for two weeks. As a result twenty-two have been received into the membership of the church, several of them leading citizens of the town. Not only does the result promise to be a more vitalized church, but the moral tone of the whole community has been uplifted.

Brother Sorrell gripped the hearts of the people of all classes in a wonderful way. North Madison will not soon forget his visit. The church is rejoicing over a revival not equaled in interest, it is said, in many years.

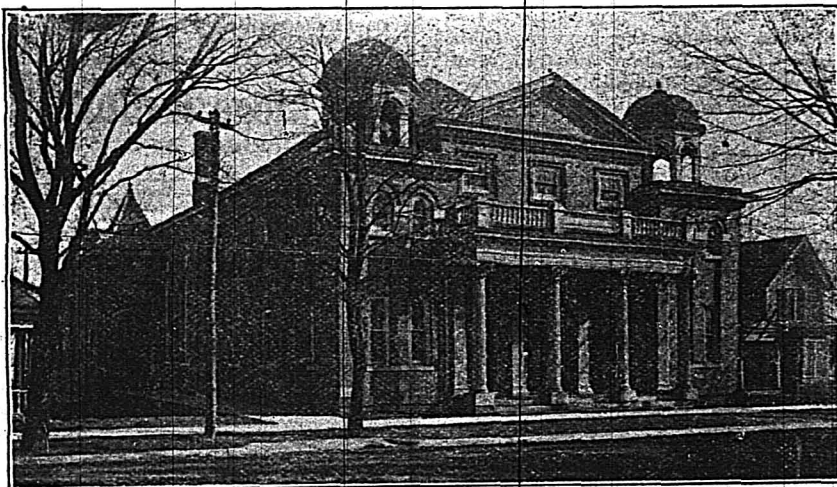
LEVY CARPENTER,
North Madison, Ind.

REVIVAL AT WELDON.

Rev. Fred N. Day, and his singer, Brother Horace B. Eason, were with us in a meeting of eleven days, closing Wednesday night, July 7. This was probably the best meeting ever held in the Weldon Church. Brother Day's methods are safe, and his message earnest and sound. He knows men, and has remarkable tact in dealing with people. Brother Eason was a great help in singing the gospel, and in personal work. They make an excellent team, and leave the church, pastor, and people, stronger. During and since the meeting we have received forty members, twenty-five of them by baptism. We expect others to join by baptism, while some will join other churches. We received eleven by baptism at the close of a meeting last November in which Dr. I. M. Mercer assisted. Since the Association in October we have received about sixty members, and the church has been strengthened in every way.

Last Sunday morning the church unanimously voted the pastor an increase of three hundred dollars in salary, which we very much appreciate. The walls of our new church building are rapidly going up, and we hope to move in before the close of the year. This is our Jubilee Year, as the church was organized in 1865. Baptist affairs have never been in better shape with us.

J. G. BLALOCK.



MEETING-HOUSE OF FIRST BAPTIST CHURCH, LEXINGTON, N. C.

This handsome structure with site and equipment is valued at \$40,000.

The First Baptist Church of Lexington has recently passed through two very rich and uplifting experiences.

The first was that of paying \$7,250 on its indebtedness, reducing the debt on their handsome house of



REV. J. M. HAMRICK,
Lexington, N. C.

worship so that the church is no longer burdened thereby.

And the second was that of having

Dr. Thomas W. O'Kelley, pastor of the First Baptist Church of Raleigh, in a series of meetings. These meetings were largely attended and were deeply spiritual and fruitful. Dr. O'Kelley's preaching profoundly impressed the town, and all who heard him were inspired to better living. This series of sermons is regarded by many as the best ever delivered to this church. The meeting was indeed a great spiritual uplift.

The church has an A 1 Standard Sunday-school, and large congregations attend the church services. The pastor is completing his third year with the church, and perfect harmony and unanimity prevail.

The handsome house of worship and Sunday-school equipment is valued at \$40,000.

J. M. HAMRICK,
Pastor.

Lexington, N. C.

RALLY DAY AT ROSEMARY.

Sunday, July 4, was a day long to be remembered by the Baptists of Rosemary, both young and old. It was a special Sunday-school rally day. It was the purpose of the pastor, Rev. B. E. O'Brien, to have Bro. A. T. Barnes speak to the folks on Sunday-school work at the morning service, but it being impossible, we were delighted to hear him at the

evening service at 8 o'clock. He gave us a forceful talk, explaining the need of a perfectly organized Sunday-school, and gave touching incidents of the result of visiting the sick as well as the ungodly by members of the Sunday-school. The pastor feels very fortunate indeed that he could have the services of Brother Barnes, for it is seldom he can be induced to leave his thriving and growing Sunday-school at South Henderson, which, we understand, is one of the best mill Sunday-schools in the State. The work is growing here, and the future looks bright for a large and prosperous Sunday-school. Come again, Brother Barnes, for you have helped us all to be stronger in the faith.

B. E. O'BERN.

SOUTH FORK INSTITUTE FOR 1915-1916.

At the close of the last scholastic year the Trustees assumed the direction of South Fork Institute for the coming school year. The first step was to secure a faculty that would inspire the confidence of the patrons of the school. This they feel that they have been fortunate enough to do. Prof. P. E. Downs comes to us with the highest endorsement of the faculty of Wake Forest College. He took his B. A. degree there this past May. While this will be his first year in the school-room there is every reason to believe that he will render efficient service. Already he has a good grip on the work and a number of prospective students for the boarding department. He is enthusiastic about his work and well prepared for it. The school is fortunate to have him lead the work this year.

Miss Bernice Kelly was with the school last year. Her main work will be English and History. She is a B. A. graduate of Meredith College and has already proved her ability as teacher at South Fork. I seriously doubt her superiority in any high school in the State in her special lines. Of course she will teach other things; but these will be her main work.

Miss Inda Collins has had good training at Meredith College and has already proved her worth as primary teacher with the school the past session. There was a general request for her return. Great satisfaction is expressed that she is to be with the school again. It is decidedly to the advantage of the South Fork.

Miss Carrie L. Johnson will have charge of the Music Department and that insures work of the highest order. She is a teacher of experience and real worth. Her work with Chowan College has given general satisfaction and Prof. Lineberry speaks in the highest terms of her and her work. We feel that those who have the privilege of studying with her are fortunate indeed.

Mrs. Della Pool Loughtry, our matron, is a graduate of The Woman's College of Richmond, Va., and well prepared to care for the boys and girls in the boarding department. She has also had several years' experience in the school-room. Those entrusted to her care will be in good hands. There will be a Department of the Bible and Sunday-school Training this year. We hope to make this profitable. Board will be on the club plan and other expenses are very moderate. The boys' dormitory is being put in good shape and class-rooms will be furnished with good blackboards and repaired. We are hoping for the best session in the history of South Fork.

M. A. ADAMS.

Newton, N. C.

Sunday School

July 25] [International Lesson

SOLOMON DEDICATES THE TEMPLE.

1 Kings 8:1-53.

Golden Text.—My house shall be called a house of prayer for all peoples.—Isaiah 56:7.

I.—The Temple.

Note five things in general and briefly about the temple.

(1) **Material.** Only the most precious material was used in the construction of the temple and much of it was gathered by David during the latter part of his reign. It included gold, silver, brass, iron, valuable jewels, and costly marbles. The woods used were only the most durable—cedar, olive, cypress, and fir. There were also embroidered curtains and purple tapestries.

(2) **Site.** On the crest of Mount Moriah, where Abraham offered Isaac, and David saw the destroying angel above Araunah's threshing floor, the temple was built. The top of the mount being too small for the purpose, it was built up on all sides so as to form a level quadrangle of perhaps a dozen acres.

(3) **Size.** The temple was exactly twice the size of the Tabernacle. If a cubit was eighteen inches, the whole building was 120 feet long and 60 feet wide. The porch was 15 feet wide and extended across the front of the structure (60 feet). The main building consisted of the Holy Place (30 by 60 feet) and the Holy of Holies which was 30 by 30 by 30 feet—a perfect cube. Extending full length down either side and across the rear were three-storied chambers 15 feet wide for storage purposes and the use of the priests. Immediately enclosing the temple was the court of the priests and beyond this was the large outer court open to all the people.

(4) **Equipment.** The temple faced the east and the outer court touched the city wall. The inner court contained the immense altar for burnt offerings (30 feet square and 15 feet high) and the great brazen sea (15 feet in diameter and 7 1/2 feet high). Passing through the porch and entering the Holy Place one would find the Golden Candlestick, the tables of shew bread, and the altar of incense. In the Holy of Holies there was only the Ark of the Covenant containing the tables of stone placed there by Moses at Sinai.

(5) **Construction.** In the building of the temple 160,000 workmen were employed. The time required was seven and a half years, being finished in the eleventh year of Solomon's reign. The cost of the temple was well nigh incalculable, for "the gold and silver alone accumulated by David are at the lowest reckoned to have amounted to \$2,450,000.-000."

II.—The Dedication.

The temple was dedicated during the first month of the civil year (September-October) in connection with the Feast of the Tabernacles, which was the Hebrew Thanksgiving.

(1) **The Attendance.** The heads of the tribes and the chief men of Israel together with a great multitude of the people assembled in Jerusalem. They came from as far as the Lebanon mountains on the north and from the river of Egypt on the south. They witnessed the brightest day in Jewish annals.

(2) **The Antiquities.** Into the temple was borne with fitting ceremony the Mosaic Tabernacle from

its resting-place at Gibeon and stored in one of the temple apartments. The Ark was also brought from Mount Zion in another part of the city where David had given it temporary habitation. The old thus became a part of the new.

(3) **The Sacrifices.** Unparalleled hitherto in Jewish history were the offerings made by Solomon on this occasion. The sacrifices included the astonishing aggregate of 22,000 oxen and 122,000 sheep.

(4) **The Scene.** Impressive were the exercises on the day of formal dedication. The priests took their places between the porch and the altar. Opposite them stood the musicians arrayed in white. A vast multitude of spectators thronged the courts. On a huge brazen platform sat Solomon attended by his guard of five hundred men each bearing a shield of gold.

(5) **The Sermon.** Arrayed in royal apparel Solomon rose and briefly addressed the great congregation. He declared that God had fulfilled the promise to David that his son should come to the throne and build the temple.

(6) **The Prayer.** Kneeling on the platform and stretching his hands towards heaven, Solomon offered one of the most remarkable prayers in all history. We shall a little later consider its features.

(7) **The Blessing.** Arising from his knees Solomon in a loud voice addressed the people, blessing the Lord for keeping His promise, invoking the divine presence and guidance, craving the answer of his prayer for the glory of God, and exhorting the people to perfect hearts and full obedience.

(8) **The Fire.** The answer of prayer was seen in the cloud that hovered over the Holy of Holies and in the fire that fell and consumed the sacrifices. The priests were filled with awe and the people fell on their faces in reverential worship.

(9) **The Feast.** The ceremonies included a seven-days' festival before the Feast of Tabernacles and the seven days of that feast with two days additional. It was a great social event in the national life.

(10) **The Benediction.** At the close of this remarkable period the king dismissed the multitude and they dispersed from the capital with wonder and great joy to their homes in various parts of the land.

III.—The Prayer.

Let us briefly review some points in the prayer of dedication offered by Solomon.

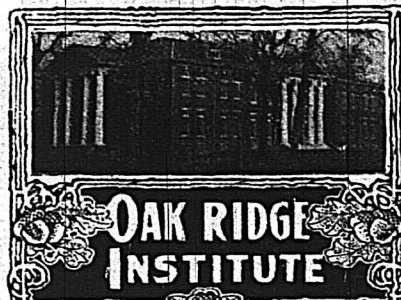
(1) **The Invocation.** The king began his prayer by looking up to Jehovah as a covenant-keeping, condescending, and prayer-answering God.

(2) **The Petition.** The gist of Solomon's plea was that God would answer prayer made in or toward this house by those who acknowledged Jehovah and confessed their sins. For seven classes of individuals he prayed: (1) the arraigned, that the innocent might go free; (2) the defeated, that they might not lose their inheritance; (3) the drought-stricken, that the land might survive; (4) the plague-smitten, that their afflictions might not overwhelm them; (5) the stranger, that he might know and worship the true God; (6) the warrior, that he might have strength on the field of battle; and (7) the captive, that he might emerge purified out of the land of bondage.

(3) **The Conclusion.** Why should the mercy of God be sought for the sinning and wayward? They are "thy people," says Solomon in his prayer. As such they have had a threefold experience: they have

come out of a furnace of iron, for He brought them out of the land of Egypt; they appear at a Throne of Grace, and He can hear them as He heard their fathers; and they are destined for divine inheritance, for to this end He has separated them from all peoples of the earth.

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AUCTION SALE OF VALUABLE HOUSE AND LOT.

By virtue of authority conferred by a certain deed of trust by Thomas S. Stone and wife dated September 13, 1913, and registered in the office of the Register of Deeds for Wake County, N. C., in Book 273 at page 317, the undersigned will at 12:00 o'clock m. on Saturday, July 31, 1915, sell at public auction at the County Court House Door in Raleigh, N. C., to the highest bidder for cash, all that lot with the buildings thereon at the southeast corner of the intersection of Johnson and North Salisbury Streets in Raleigh, N. C., being a part of lot No. 344 in the plan of said city, said lot being bounded by a line as follows: Beginning at the Southeast corner of the intersection of Johnson and North Salisbury Streets and runs thence South along Salisbury Street 141 feet to a stake, thence east in a line perpendicular to said Salisbury Street 70 feet to a stake, thence North in a line parallel to Salisbury Street 61 feet to a stake, thence West in a line perpendicular to Salisbury Street 18.5 feet to a stake, thence North in a line parallel to Salisbury Street 80 feet to Johnson Street, thence West along Johnson Street 51.5 feet to the beginning, containing about 1-4 of an acre. Saving and excepting therefrom a parcel thereof conveyed to the City of Raleigh by deed dated September 3, 1914, and registered in said office in Book 290 at page 203 and described as follows: Beginning at the intersection of Johnson and Salisbury Streets, which said point is 51-1/2 feet West of the East line of Thomas S. Stone, thence East with said Johnson Street 16 feet; thence South parallel with N. Salisbury Street 90 feet to the line of Mary J. Stone, thence West 16 feet with the line of the said Mary J. Stone to Salisbury Street, thence with said Salisbury Street 90 feet to the beginning.

This June 26, 1915.

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B. Y. P. U.

Officers of all Unions are earnestly asked to send news notes for publication, and inquiries concerning the work to be answered in this column, to Secretary J. D. Moore, Ridgecrest, N. C.

SECRETARY'S NOTES.

Wilmington Prospering.

In a private letter to the Secretary, Mr. J. W. Hollis, of the Calvary B. Y. P. U., Wilmington, gives a fine report of the conditions in the city by the sea. He has recently assisted in the organization of a Union at Seagate, near his city. He reports that Calvary is A 1 still and that the Union of the First Church expects to begin an A 1 work within a month. He says, "I think we will organize a City Union about September 1, because all of our Unions will be fully lined up in the work by that time."

Brookford and Highlands.

Pastor W. N. Cook, of Hickory, is one of our most aggressive young pastors. He is a leader who goes before his people with no uncertain step or voice. It was the pleasure of the Secretary to have been with him at Brookford and Highlands (East Hickory) on Sunday, July 11. At Highlands we were met with an enthusiastic response and more than twenty-four signified their purpose to join in the organization of a Baptist Young People's Union. At Brookford, we completed the organization with sixteen members and with the following officers:—President, John Carlton; Vice-President, Albert Edwards; Recording Secretary, Miss May Edwards; Treasurer, Claud Andrews; Corresponding Secretary, Miss Lola Monday; Organist, Miss Bertha Andrews. To this number quite a list of others will be added in a short while. This body of young people has every evidence of serious purpose and they have fine opportunity for usefulness. Brother Cook had recently received a number of new converts into the church, and the organization of a Training School for them was most timely.

SEVEN AND A HALF YEARS OF PROGRESS.

Having hoped in vain that some of the brethren of our church would write the Recorder something of what the Baptists in Lincolnton are doing, I have determined to wait no longer. There are many who have gone out from this band into this and other States where the Recorder is so eagerly welcomed and read, who will be interested in what has been accomplished in the past seven years under the leadership of our faithful and consecrated pastor, Rev. S. W. Bennett.

The pastorate begun in November, 1907, the membership at that time being 115. During the seven and a half years that have passed since then the Lincolnton Avenue Baptist Church has been organized, drawing its membership almost entirely from this church. They have now a neat church building and a membership of 125, with Rev. W. W. Rimmer as pastor.

We have now 225 members, and within the past year a great many things have been accomplished. A new heating plant has been installed and the old windows replaced by new ones of sunset-glass. The entire church floor has been covered by a beautiful carpet and the auditorium lighted by a handsome chandelier; also the walls and the wood-work thoroughly renovated, the

choir enlarged and the old roof replaced by a new one. Besides these improvements, the church and parsonage grounds have been built up and enclosed with a substantial iron fence.

We have just passed through a glorious meeting, in which our pastor was assisted by Rev. J. W. Suttle of Shelby. Prof. Thomas Justice, of Lilesville, had charge of the music.

Brother Suttle was with us a year ago and greatly endeared himself to our people then. He preaches with power and conviction and the congregations who came to hear him could not be accommodated in the church. The membership has been considerably enlarged as a result of the meeting, and the whole town has been spiritually strengthened.

All our church organizations are in splendid condition except the Royal Ambassador band, and that is soon to be reorganized with one of the most consecrated and influential young men in our town as leader, so we are greatly encouraged.

We have one of the best Y. W. A's in the State and an interested Sunbeam band that is making a creditable showing.

The W. M. S. is growing in interest and members, and there is not to be found anywhere a band of women who work more harmoniously together. We are trying some new plans, of which we hope to write more when they have been thoroughly tested.

The Sunday-school is perhaps in the most flourishing condition of its history. Bro. J. O. Allen is the wise and consecrated superintendent, holding the confidence not only of the church but of the entire county, of which he has been a public officer for many years.

The church is working together in beautiful Christian fellowship and trusting our pastor for the wise leadership that is so largely responsible for the healthy, growing conditions now existing. Coming to us when we were badly in debt, and other conditions discouraging, he took things as they were, and by faithful work and the power of the Lord, upon whom he leans so entirely, he has won for our church and denomination a place in the life of the town that is second to none in its influence for righteousness, and it has been accomplished by a steady upholding of the principles of our Lord before the eyes of men.

"The Lord has done great things for us; whereof we are glad."

MRS. L. M. COFFEY.
Lincolnton, N. C.

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NOTICE

North Carolina—Wake County.
In the Superior Court—Before the Clerk.
Lemuel Aikens and wife, Sadie Aikens; William Wiley Aikens and his wife, Alma Aikens; Mary Lee Spence by her next friend, Albert Turner, and Peddie Lee Spence, husband of Mary Lee Spence, vs.
Rufus Jones and wife, Cora Jones and Laura Hayes and husband, Zach Hayes.
Zach Hayes, one of the defendants above named, will take notice that a special proceeding entitled as above has been commenced in the Superior Court for the purpose of dividing the land in Holly Springs Township, Wake County, inherited by the parties to this special proceeding from their uncle, William Jefferson Turner, the said land being more particularly described by deeds shown in Book 142, page 459, Book 131, page 240, records of the Register of Deeds office for Wake County. And the defendant will further take notice that he is required to appear in the office of the Clerk of the Superior Court of the said County on the 4th day of August, 1915, to answer or demur to the petition filed in said special proceeding or the plaintiffs will apply to the court for the relief demanded in said petition.

MILLARD MIAL,
Clerk Superior Court.
This July 2, 1915.

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RALEIGH, N. C.

Woman's Missionary Union

Edited by Miss Blanche Barrus, Corresponding Secretary, Raleigh, N. C.

BEULAH ANNOUNCEMENT.

The women who expect to attend the Beulah Association will please note that the Annual Woman's Meeting of this Association will convene on Tuesday the twenty-seventh. We earnestly urge you to be present on this day, both morning and afternoon session.

Delegates coming by railroad will be met at Blane by notifying Mrs. C. M. Murchison, Yanceyville, N. C.

CONFERENCE AT RIDGECREST.

The following is the program of the W. M. U. Conference held at Ridgecrest N. C., Tuesday and Wednesday of last week. It was conducted by Miss Barrus, and the general topic was "An Adequate Missionary Policy."

July 13, 11:12:30 A. M.

Devotional exercises, Mrs. A. W. Biggers.

I. Information: (a) Individual Study and Investigation, Mrs. J. D. Moore; (b) Study Classes and Reading Circles, Miss Emma Whitfield; (c) The Literature Committee, Mrs. C. E. Maddry.

II. Enlistment: (a) The Circle Plan, Mrs. Sinclair and Mrs. Stevens; (b) Promotion Day, Miss Katharine Parker; (c) Enlisting our College Girls, Miss Caroline Biggers.

Address: Our Training School at Louisville, Miss Ada Bell.

July 14, 11:12:30 A. M.

Devotional exercises, Mrs. J. H. Dew.

III. Gifts: (a) Tithing, or The Bible Plan of Giving, Dr. J. L. Spalding; (b) How to Know What the Tithe Is, Mrs. F. M. Purser; (c) Annual Apportionment, Mrs. Smith.

IV. Prayer: (a) Prayer a More Vital Force in the Society Life, Mrs. J. R. Pace; (b) Prayer a More Vital Force in the Individual Life, Mrs. H. B. Stevens.

Address by a Missionary, Mrs. V. P. Greene, China.

Closing devotions.

Young Woman's Auxiliaries

Leader: Mrs. C. E. Mason, Charlotte.

Who knoweth whether thou art com to the Kingdom for such a time as this—Esther 4:14.

REPORT OF LOCAL BOARD OF TRAINING SCHOOL.

As I come to you again in behalf of the Local Board of the Training School, to whom you have confided its administration, I would first express gratitude for the help spiritual and material that you have ever given us. Had either failed, we should have been poor and helpless indeed.

The past year has been greatly blessed. Strength and inspiration were gathered at the Nashville meeting. The entire student body and many alumnae caught the glow and joined with you in undertaking great things for the future of the beloved school.

June first, came the seventh commencement. Twenty-three young women received the degree in missionary training and twenty received certificates for one year of successful work. It will interest you to know where these twenty-three trained workers have carried their gifts. Four were wives of ministerial students when taking the course;

one working under the Home Mission Board as kindergarten among Italians in Tampa, Fla.; one teaching in a State Baptist Orphanage; one kindergarten graduate now completing Training School course preparatory to foreign work; one W. M. U. field worker; one State mission field worker under Western Board; one now taking course of trained nursing; one in settlement work; one associational missionary in her own State; one matron in mountain school; one worker among mill people; one teaching school, expecting later to go to the foreign field; one church missionary; three sailed to foreign fields; three married ministers.

The Good Will Center under the auspices of the Training School had a most successful summer. Two trained workers were in charge, one employed by the school and one furnished by the State Mission Board to take the place of Miss Leachman, who during Mrs. McClure's absence helps in all branches of our work. She with two of our students were employed by the State Board to conduct what proved to be a wonderful church to church campaign in Kentucky.

The house bought two years ago by the W. M. U. and rented to the Training School for the Good Will Center has been shared with tenants. So rapid has been the growth that we now must use it all and make changes that will give us an audience room.

Notwithstanding the uncertain and depressed conditions of the autumn, the school enrolled sixty boarders and twenty-one students, making a total of eighty-one.

Mrs. A. B. Weaver, chairman of the House Committee, had much renovating done in the adjoining house which was purchased last April. This gave sufficient bedroom space for the present, but the inconvenience and expense of two establishments, and the cramped chapel and dining-room cry aloud for our new building.

Little sickness, no disasters, few troublesome problems, many mercies, cheering words, a harmonious household, great activity inside and out, many charming guests and interesting lectures have made the House Beautiful a delectable abiding place. The only dark shadow over the sunny landscape has been the absence of the beloved president, whose annual visits have been blessings to the school beyond all words to tell.

Miss Mallory's week was as always an unspeakable joy, and the messages she brought the students from night to night were wise and helpful, dealing with the graded work of the Woman's Missionary Union—giving practical hints on organization and development.

The hearts of Training School friends all over the world were rejoiced by a second munificent gift from the Sunday School Board and its great wise secretary. We thank God and these benefactors and take new courage for our great task.

The officers of the school without exception have been faithful and industrious, deeply interested in the welfare of the great work. Our secretary and treasurer, Miss Eva Burks, graciously retires so that this work may be given to two worthy students who in this way may meet their own expenses.

The Local Board recommends that the following be selected for another

session: Mrs. Maud R. McLure, principal; Miss Emma Leachman, practical missions; Miss Gertrude Tucker, music; Miss Ada Coombs, resident nurse; Miss Mary Mitchell, matron; Mr. W. H. Tharp, elocution; Mrs. George B. Eager, mission study.

That the house be used entirely for the rapidly growing work of the Good Will Center.

That additional vocational work be added to the courses of study from time to time in accordance with the judgment of the principal and the Curriculum Committee.

That we urge our trustees and our Baptist women in the South to renewed efforts for the enlargement of our great school.

MRS. GEORGE B. EAGER,
Chairman.

Louisville, Ky.

Sunbeams and Royal Ambassadors

MISS ELIZABETH BRIGGS, Supt.

MAKING A MISSION PROGRAM FOR CHILDREN.

When we plan to make a little girl a dress, we know there are four things necessary—some cloth, some thread, a needle and a pattern. We do not want a "grown folks" pattern for children, for two reasons. The style would be too "grown folksy", and the pattern wouldn't fit.

We sometimes take a pattern for a ten-year-old child and enlarge on it, and cut a dress for a child twelve years old. Likewise, we turn the same pattern down and cut a dress smaller, for a child eight years old.

We can take a very plain pattern, and with a little extra time and fancy trimmings, make a very elaborate dress.

But let us remember, that first of all, we must have the real piece of material to add the trimmings to, or there would be no dress.

When we make mission programs four things are necessary. The Bible, missionary literature, personal missionary information, and a model to go by.

There are many things to be considered in program-making for children. We must always consider the

number in our band, the age, and the intelligence of the children. For this reason it is very necessary that every leader should study and practice program-making. We sometimes get a program which like the ten-year pattern which we enlarge on, is not large enough for a band of fifty children, and we have to add many extra things in order to use all the children. For some little band of twelve or fifteen the program would be too much, and like the pattern, would have to be "turned down," and made smaller. The ages of the children should be most carefully considered, and something should be planned in every program to make every age love the meetings, especially the "tiny tots."

May I speak of my own little band of fifty members? Their ages are from two to fourteen. We have our meetings just after Sunday-school, and the children are tired and restless. For the pleasure of the very small ones, I have them all to form a line, and while our little organist plays, the children march down the aisles, out and in, sometimes singing, and sometimes the head boy carrying a flag or banner. Then when all are seated we have another song, and the little president reads the Bible lesson.

Bible verses are repeated by the band, and frequently every child present repeats at least one verse, even the four and five-year old tots. Sometimes the older children repeat a whole chapter. After the Bible verses, we have a chain prayer, often about six little girls and boys joining in the prayer. Our devotional service is so sweet, the meet-

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ings would be a great blessing if we had nothing more.

Then we have a song and the older Sunbeams read or recite such selections as our program provides. I then make them a talk on the subject for the month, sometimes using a chart, or the blackboard.

If our lesson is on China and tells us how many schools, churches, hospitals, preachers, doctors, and nurses we have there, I write the number of each, on the blackboard, and have the children repeat it together many times. Always in our talks we should say something, or tell some story to the very small children, which they can understand. They remember what we tell them at the meeting as much as what we say in our homes.

More than a year ago I talked to them about Judson. There were two little boys about six years old present; today if I ask them: "How old was Judson when he preached his first sermon to the children?" they will answer: "Four years old." And where did he stand to preach?" They will answer: "In a little chair."

And when I ask them: "Why do we do mission work?" they will answer: "Because our Lord commanded it."

Our band nearly always repeats the "Great Commission", and John 3:16, which we call the "little gospel."

We frequently have all the smallest children stand together on the rostrum and repeat some verse together like—

"Jesus loves the little children,
We will try to love Him too.
Day by day we'll live for Jesus,
Little deeds for Him we'll do."
Sometimes they sing, "Be a Little Sunbeam," or some other simple song.

Because of the fact that we have our meeting after Sunday-school when the children are tired, we prefer having our business meeting last, and have the first part of our meeting as bright as possible.

It is a beautiful sight when our secretary calls the roll to see almost every child march up and lay their money in the basket.

After our report is made, we have a song, ask God's blessing on the meeting, the children and the offering and again march out. Every child goes home feeling that he or she has done something to help in the meeting.

Give us the children, the Bible, and a song book and we can have a good meeting, but add to the Bible, as we added to the cloth for our little girl's dress and we can have a better and more helpful meeting.

Give us "Royal Service", the "Foreign Mission Journal", papers, leaflets, charts, blackboards, curios and missionary information and we will never fail in mission program-making for children. But above all, we must have much of "Jesus Christ" in our hearts, which leads us to so love little children. Then we will give our best thought and prayers, and sufficient time to the making of our programs, which will interest and benefit the children, and lead them while in their tender years, to know, love, and serve Jesus.

MACY COX.

Magnolia, N. C.

NINETY-THREE ADDITIONS.

I was called to the church at Clifton, S. C., R. 1, and began preaching for them the second Sunday in February, 1915. We held a meeting there one week in April, and the interest was good, but not satisfied, so we continued the meeting the third Sunday in June, which lasted two weeks. The result was ninety-

three additions to the church and I see twelve or fourteen more in sight. Brethren W. K. Collins, Clifford Campbell and J. R. Whiteside of Spartanburg, S. C., helped in the meeting.

We have about doubled our Sunday-school in the five months. The church membership has also doubled. The church will have to build larger quarters, for the work at once. They are talking of building a parsonage. I never appreciated such a meeting before. It was just grand. There was no excitement whatever in the meeting.

A. W. CRABTREE.

Shelby, N. C., R. 3.

ORDINATION.

Warsaw Baptist Church called a presbytery on July 1, 1915, for the ordination of Brother A. Lee Carlton.

The following brethren were selected for the ordaining council: Rev. B. G. Early, Rose Hill, N. C.; Rev. Carlyle Powell, Johnson; Rev. A. O. Moore, O. P. Middleton, J. A. Powell, and B. C. Vick, Warsaw, N. C.

After prayerful consideration the presbytery recommended to the church that Brother Carlton be set apart for the full work of the gospel ministry.

After being duly passed on by the church, devotional exercises were led by Rev. Carlyle Powell, charge delivered by Rev. B. G. Early, ordaining prayer by Rev. A. O. Moore.

B. C. VICK,
Secretary.

Warsaw, N. C.

FROM MANDDALE.

Saturday afternoon, June 12, from three to five o'clock, the Fidelis Class of Mt. Olive Baptist Church entertained the Berean Class on the Mandale High School campus. There were about thirty present from each class, making a total of sixty. After a program of contests and recitations, delightful refreshments were served. Our pastor, Rev. R. P. Ellington, gave words of thanks in behalf of the Berean Class, at the same time expressing his pleasure and approval, and encouraging us to keep alive the social spirit in our classes.

On Sunday afternoon, June 27, Children's Day exercises were held in our church. A large audience was present and gave appreciative attention to the good program carried out by the children. A good offering was taken for the Thomasville Orphanage.

L.

Saxapahaw, N. C., R. 1.

CHURCH ORGANIZED IN A DANCING PAVILION.

On Sunday, August 23, 1914, Rev. J. M. Hester, a ministerial student at Wake Forest College, began a series of meetings in a dancing pavilion at Clark's Cross Roads, in Bladen County. The services were continued until Thursday, August 27. As a result of this meeting there were twenty-five persons baptized. Prof. W. O. Melvin, of White Oak, N. C., had charge of the music.

Those who were baptized wished to be organized into a church. This was deferred. On the fifth Sunday in May, 1915, Rev. J. M. Hester conducted a few days' meeting at the same place, and as a result the St. Joseph Church agreed to consolidate with the church at Clark's Cross Roads. Now there is a church in the once dancing pavilion with thirty members. And an effort is being put forth to have the old St. Joseph Church building moved to the new site near Clark's Cross Roads. The

cost of tearing down, moving and remodeling will be about five hundred dollars.

The new church will be called Brooklyn. Rev. J. M. Hester is serving as temporary pastor. Mr. W. F. Melvin, of Elkton, N. C., is clerk and treasurer.

If there are any who wish to help these people in their undertaking it will be appreciated. Just send your contribution to Mr. W. F. Melvin, Elkton, N. C., and he will send you receipt for same.

J. M. H.

St. Pauls, N. C.

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30x3 1/2 in.	\$8.00 \$1.30	36x4 in.	\$17.45 \$4.65
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32x4 in.	12.75 3.20	36x4 3/4 in.	22.50 5.75
32x4 1/2 in.	15.15 4.20	38x4 1/2 in.	23.50 6.20
34x4 in.	16.70 4.35	38x5 in.	26.30 6.60

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Women who suffer from extreme nervousness, often endure much suffering before finding any relief. Mrs. Joseph Snyder, of Tiffin, O., had such an experience, regarding which she says:

"Six months I was bedfast with nervous prostration. I had sinking spells, a cold, clammy feeling, could not stand the slightest noise. At times I would almost fly to pieces; stomach very weak. My husband insisted on my taking Dr. Miles' Nervine, and I began to improve before I had finished the first bottle until I was entirely cured."

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FIFTY-ONE ADDITIONS AT NORTH CHARLOTTE.

Perhaps it will be of interest to some of the readers of the Recorder to know of the progress of the Kingdom at North Charlotte. Since the beginning of the year we have lifted the debt on the church building which was \$200. and repainted the house at a cost of \$115. Our Sunday-school has grown from 100 to 234.

We have recently closed a meeting in which we were assisted by Brother W. L. Griggs, of Wake Forest. I wish I knew how to express my appreciation of the kind of preaching Brother Griggs did. Instead of jacking us up with the prize pole of "Modern evangelism," he gave us the straight, "old time religion." He preached it out of the fullness of his own big consecrated heart and left the results with God.

I never felt more confidence in the religion of new converts than I do in these converted under the preaching of W. L. Griggs. They yielded to the Spirit through the plain, simple preaching of a pure, sound gospel, instead of being led into action by the charm of a man's personality or the enticing words of man's wisdom.

Our church has never known such a revival. Everybody is saying, "I never experienced anything like it before." The revival is still going on. Numbers are reading their Bibles, praying and talking religion as they never did before. Sinners are being converted. A few days after the meeting closed two people were converted in the mill. Their cups ran over. They shouted His praise in the mill and then went home to tell the folks there what the Lord had done for them.

On Sunday night following the meeting I baptized thirty-nine. Last Sunday morning I baptized six more, including one lady, about fifty years old, who has not walked in nine years. She was wheeled to church in her chair, carried into the water and baptized on a chair. It was a beautiful sight to see her bravery and happiness in contrast with her helplessness. Surely, surely if this woman can come to church and obey her Lord in baptism many of us should be exceedingly ashamed of the excuses we offer for not doing our duty. This sister came to us from the Presbyterians. We received five from the Presbyterians, and one from the Methodists.

In addition to the forty-five received by baptism, we received four by letter and two by restoration, making a total of fifty-one. All of them are young men, young ladies, married men and married women, except five children about thirteen years of age.

In consideration of Brother Griggs' faithful preaching of the Word, and the loyal effort on the part of the church to reach the unsaved, I feel it only just to say that the revival here cannot be attributed (as some in Charlotte say) to the Chapman-Alexander meeting. Our church took no part in this meeting.

We praise God for all the good Dr. Chapman did in the city of Charlotte, but after questioning the converts of our meeting to ascertain if possible to just what extent they were influenced by the Chapman-Alexander meeting, I find that not one had been to that meeting as many as five times. Only one had been there as many as four times and over half had not attended at all. They all with one accord declare their conversion was brought about by the interest taken in them by the Christian people of North Charlotte, and the gospel as it was preached by Brother Griggs. Let us "Render unto Caesar the things

that are Caesar's and unto God the things that are God's."

Unto God we pour out our hearts in humble gratitude and thanksgiving for the gracious outpouring of His Spirit in our midst. Blessings on the Recorder.

E. S. IVERY,
North Charlotte, N. C.

BACK TO HEALTH BY NATURE'S ROUTE

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers, and others, telling how this remarkable water has relieved them of dyspepsia and indigestion nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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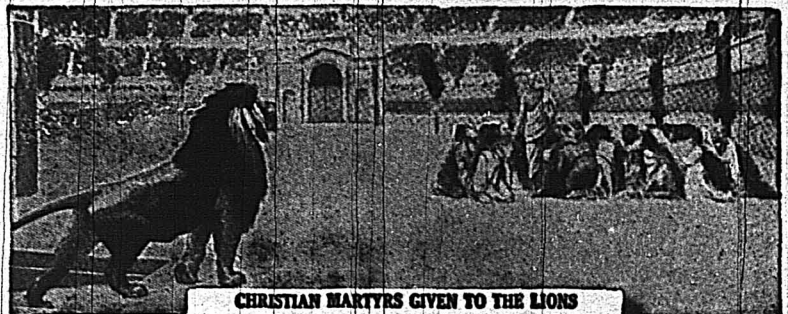
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The NEW ATLANTIC HOTEL Morehead City, N. C., is Now Open. Under the management of Mr. R. P. Foster, who operated the Hotel with much success and to the entire satisfaction of its patrons last season.

Mr. Foster is well known to nearly every citizen of this State and his previous experience in the hotel business insures excellent service and courteous attention to all guests.

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Obituaries

Limitations of space, promptness in publication, and fairness to correspondents require in this department small type and adherence to a rule of long standing in the Recorder office: "Obituaries, sixty words long, are inserted free of charge; when they exceed this number, one cent for each word should be paid in advance." Where this regulation is disregarded, the editor will understand that he is authorized to abbreviate.

JONES.—Brother Edwin Jones was born in Gates County, N. C., January 6, 1835. His native county was dearer to him than any other place and here, a peaceable, industrious, good citizen, he spent his days. He gave his heart to God in early life, obeyed the command to be baptized and united with the church at Gatesville. He lived a consistent Christian life, loved and honored by his family and highly esteemed by all who knew him.

He was married to Miss Mary E. Polson, March 9, 1859, who, with five sons and seven daughters, several grandchildren and great-grandchildren, survive him, these, with many friends and acquaintances mourn their loss.

For many months he suffered much from bodily infirmity but without a murmur of complaint.

On February 22, 1915, he answered the summons from on high and went home to the beautiful mansions prepared for him by his Saviour.

May God guide, comfort and bless his entire family.—J. E. Harrell, F. E. Baines, Lycurgus Holler, Committee, Gatesville, N. C.

IVEY.—Whereas, our venerable and beloved sister, Mary A. Ivey, has been called away by the hand of death; and

Whereas, the Woman's Missionary Society of Ashtopol Baptist Church of which, for many years, she was a loyal and faithful member, wishes to express their love and appreciation for her; therefore be it Resolved (1) That while we humbly bow to the will of Him who doeth all things well, we deeply and sincerely mourn the loss of our beloved sister; we shall greatly miss her in our missionary and church work.

(2) That we extend our sincere and heartfelt sympathy to her bereaved family and relatives in this hour of darkness and gloom and commend them to the loving care of our gracious Heavenly Father, praying him that they may be enabled to bear their sorrow with true Christian fortitude.

(3) That a copy of these resolutions be spread upon the minutes of the Society, and Fairmont Messenger for publication, and a copy sent to the bereaved family as a token of our sympathy for them and of our love and esteem for our departed sister.—Mrs. J. O. Bobbitt, Mrs. F. H. Pittman, Mrs. E. R. Mitchell, Committee, Fairmont, N. C.

SHAW.—William P. Shaw was born in Hertford County, North Carolina, on October 13, 1842, of William and Mary Jordan Shaw, a strong, godly couple. The influence of his early Christian training marked his course through life.

He received education of the public schools of his neighborhood and attended the academy at Harrellsville. Before reaching manhood he answered his country's call and enlisted in Company D, 59th Regiment, North Carolina Cavalry. He was made Second Lieutenant of that Company. He was in the bloody battles of Brandy Station, Upperville, Petersburg, Gettysburg and Appomattox. He escaped surrender with Lee by an energetic retreat when the inevitable came. His military record is a priceless heritage of his native county. He was happy in the reunion of his late comrades.

His education was cut short by the war. But a naturally thoughtful and contemplative mind was stored with reading and study, and he was one of the State's most intelligent men. He was an interesting speaker and his public addresses showed an extensive range of reading and of the very best literature.

He had a keen conception of justice, and the people of his county made him one of the Judges of their Inferior Courts. He brought to this important trust a high sense of duty as a citizen and above all as a Christian. Upon the bench he had in mind the good of society when he weighed a cause and inflicted punishment. He lifted up, he never pulled down. The erring were encouraged to do better. The criminal was judged in mercy. He worthily wore the dignity of the bench. Such a man with such ideals and character was inevitably to represent the people. He declined nomination for the House of Representatives. He served several terms as State Senator from the large First Senatorial District. The honor, progress and good name of North Carolina were his foremost concerns when he cast his vote as Senator. No personal end or aim could swerve him from the performance of his patriotic duty. He was influential in establishing the State Normal School at Greensboro, and for a number of years was a faithful trustee of that institution. Judge Shaw believed in the people and he believed that the people had the capacity to govern themselves.

He was filled with love of his fellowmen. No man ever heard him say a harsh word of another. He was as gentle as a woman. His hand rested in confidence in the hand of a friend. He never betrayed a trust, he never disappointed a friend. He loved good causes and supported them.

For half a century he was a consistent, faithful and earnest Christian, holding his membership with the Missionary Baptist Church. Here, too, his life was beautiful. For some time he was Moderator of the West Chowan Baptist Association. As

chairman of many important committees in that body, he made able reports on various phases of the church work and always supported his reports with earnestness and eloquence.

He was first elected trustee of Chowan College, which was then Chowan Baptist Federation, in 1881. He served on the Board of Trustees with instructions received from the Chowan Association held at Sawyer's Creek, May, 1889. He was regular in attendance upon the meetings of the Board of Trustees, faithful in the performance of every duty entrusted to him by the Board, and prompt in response to every call of our beloved institution. The college had no firmer friend and no truer trustee.

In his domestic life no man was tenderer. He married Miss Mary Askew, the daughter of the late John O. Askew. Forty-one years they lived in perfect happiness. Sons and daughters were born to them and they called him blessed and comfort her.

He passed from this earthly life and entered that eternal and happy home of many mansions prepared for him by his blessed Saviour, whom he had served through a long and useful life, on November 27, 1913. His funeral services were held at his home in Winton by the Rev. C. W. Scarborough, who read suitable passages of Scripture. Beautiful tributes were paid to his memory by many of his friends. His burial was at Pitch Landing in the Askew burying-ground. A large number of friends from distant places joined his neighbors and kinspeople in paying silent tribute to this excellent citizen.

Within three score and ten years of his life the world has moved up to a higher plane of righteous living. He did more than one's share in this glorious awakening. He lived as pure as man ever lived. He wished for and looked for the better and ever stood for the pure and good. He loved his State and country. He trusted all to his Master. What more can be said of any man? We shall miss his friendly greeting, his gentle words, his loving sympathy, his generous contributions, his wise counsel.

We recommend the adoption of this memorial and that the Clerk of this Board, under the seal of the corporation, send a copy of same to the family and also to the Biblical Recorder with request for publication.

We further recommend that a blank page of the minutes of this Board be set apart in his memory and that the Clerk of this Board be instructed to write on that page the following words: "In memory of William P. Shaw, the humble Christian, the devoted friend, the faithful public servant, the true and devoted Trustee of this Institution"—J. P. Thomas, J. T. Williams, J. H. Matthews, Committee, Gatesville, N. C.

MRS. BETTIE MITCHELL.

This faithful and beloved sister went to her other home on June 14, 1915. She was born on the twelfth day of September, 1844. Her life covered a period of intense hardship and strain. Her father, John Davis, and mother, Sallie Holding Davis, died while Bettie was a child, and she fell into the hands and home of her grandfather, Isham Holding; where she was reared and loved and received every necessary advantage, save, that the outbreak of the War Between the States prevented her completing the education she was so capable of receiving.

In 1863 she gave her heart to God, under the ministry of Rev. James S. Purefoy and joined Wake Union Church, when she was nineteen years old. At the age of twenty-two years she married Ambrose P. Mitchell, a soldier of the Confederacy from the time he was seventeen years old. Forty-five years ago they moved to the station on the Seaboard Railway then known as Pacific, but later incorporated as Youngville. To them were born two children, both of whom are now living, viz.: Isham W. and Lillian, who is now Mrs. J. B. Perry, of Youngville.

In 1880 she was left a widow and her struggle was trying, temporally and spiritually. Not once did she cease her motherly anxiety and effort. Her two children were provided for and educated, and her spiritual life gave daily evidences of the Christian graces. She became a member of the Youngville Baptist Church at its organization, and was the last of the original members. She was instrumental in organizing the Youngville Sunday-school even before the church was organized, and many a child did she lead for his first time to the Sunday-school, the present superintendent being one of that number. She was also a leading member of the first Missionary Society in that church. She read closely the Recorder and

the mission-journals, and labored intelligently for the redemption of the world from sin.

She was loyal to her church and until her health prevented, she was always in her pew, and even when at home the pastor always felt the spirit of her prayer. She loved her pastor with a tender solicitude that was lasting and pure. Her home was his welcome and her greeting, even in her pain, brought him good cheer.

The people who came in touch with her simple, but almost perfect life, have always felt the uplift of her influence. The salt of the earth—a salt that never lost its savor.—T. B. Justice, Lilesville, N. C.

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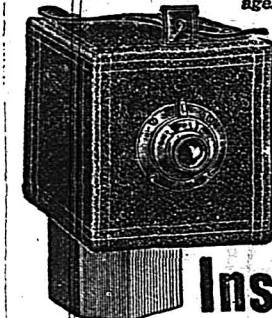
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N. B.—The following schedule figures are published only as information, and are not guaranteed.

No. 21.—3:52 a. m.—Through train for Asheville, connects at Asheville with Carolina Special for Cincinnati, Chicago; also for Knoxville, Chattanooga, Memphis, and all Western points. Connects at Greensboro for all Northern and Eastern points.

No. 139.—4:05 p. m.—for Greensboro, handles Free Chair car for Charlotte, connecting at Greensboro for all Northern and Eastern points also for Asheville and Western points. Makes connection in Atlanta for New Orleans, Birmingham, Memphis, and for Texas and California points.

No. 131.—7:00 p. m.—For Greensboro, makes connection with solid Pullman Car Train for Washington, Baltimore, Philadelphia, New York and all other Northern and Eastern points. Also with through Pullman Tourist Car for New Orleans, El Paso, Los Angeles and San Francisco, also with through train for Columbia, Savannah and Jacksonville.

No. 111.—2:30 a. m.—For Greensboro handles Pullman Sleeping Car for Winston-Salem, which is open for occupancy at Raleigh at 10:00 p. m. Makes connection for points North and East, also for Asheville, Memphis, St. Louis and Western points, also connects with through Solid Pullman Car Train for Atlanta and New Orleans.

No. 112.—4:30 a. m.—For Goldsboro, makes connection for Wilmington, New Bern, Morehead City. Also connects with A. C. L. at Selma for points South and North.

No. 144.—12:30 p. m.—For Selma and Goldsboro; makes connection at Selma with A. C. L. Railway North and South; also at Goldsboro with A. C. L. and Norfolk Southern Railways. Handles free chair car service from Charlotte to Raleigh.

No. 22.—7:25 p. m.—For Selma and Goldsboro, through train from Asheville. Makes connection at Selma with A. C. L. Railway North and South, and at Goldsboro with A. C. L. and Norfolk Southern Railways.

For detailed information, also for information concerning special round trip rates account various special occasions and Pullman Sleeping Car reservations, ask any Southern Railway Agent, or communicate with the undersigned.

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Acknowledgments

Raleigh, N. C., July 21, 1915.

State Missions.—Hester's, \$6.10; New Hope, \$13.79; Granite Hill, 4; Lowell, 5.08; Cape Fear, 2.16; W. M. S., Stough Mem., 3.50; Forest Grove, 2.49; Aberdeen, 1; Slaughter Estate, Mt. Zion, 139.67; Mt. Zion, 10.10; Deep Creek, 2.53; W. A. Sullivan, 12.43; Beauliah, 2; Whiteville Grove, 20; Lyly Branch, 10; Woodville, 3.60; Brush Creek, 2.41; S. S., Franklinton, 7.03; Buckhorn, 5.57; Bear Marsh, 4; Cedar Falls, 1.40. Total this week, \$258.86. Previously reported, \$5,699.02. Total this year, \$5,957.88.

Foreign Missions.—Hester's, \$3.05; Mt. Zion, 43.10; S. S., New Hope, 7.74; Sun., Parkton, 1.90; W. M. S., 1st., Gastonia, 4.70; Forest Grove, 4.97; Pleasant Grove, 5.25; Aberdeen, 2; Slaughter Estate, Mt. Zion, 139.68; W. A. Sullivan, 4.02; Mary's Chapel, 6.33; Blanch, 2; Well's Chapel, 6.68; W. M. S., Brush Creek, .50; Lower Creek, 2.62; S. S., Ahoskie, 15.70. Total this week, 250.24. Previously reported \$32,922.19.

Home Missions.—Hester's, \$2.95; W. M. S., Parkton, 4.50; Sun., Parkton, .42; Forest Grove, 2.49; Mt. Zion, 16.15; Stovall, 12; W. M. S., Brown Memorial, 17.15; Sun., Brown Mem., 2.10; Tabernacle, New Bern, 20.03; Amis Chapel, 29.41; Mary's Chapel, 6.33; Enon, 20.05; Lyly Branch, 2.82; Blanch, 3; Wells Chapel, 2.03; W. M. S., Brush Creek, 1.50; Newfound, 6.05; W. M. S., Ahoskie, 12.34; Sun., 4.73; R. A., 3; Y. W. A., 1. Total this

week, 170.05. Previously reported, \$21,341.53. Total this year, \$21,511.58.

Education.—Harrellsville, \$5.00; Ahoskie, 15.74. Total this week, \$20.74. Previously reported, \$3,900.47. Total this year, \$3,921.21.

Sunday-schools.—New Salem, \$1.25; S. S., Raynham, 3.24; Ahoskie, 10. Total this week, \$14.49. Previously reported, \$943.97. Total this year, \$958.46.

Ministerial Relief.—Hester's \$9.45; Aberdeen, 4.92; Mt. Zion, 3.61; Ahoskie, 20. Total this week, \$37.98. Previously reported, \$1,747.12. Total this year, \$1,785.10.

Total all objects this wk. \$ 752.36
Previously reported\$68,816.82
Total this year\$69,569.18

Wake Forest Church Building.—E. M. Poteat, \$5.00; W. D. Poe, 5; Morrisville, 5.10; Holly Springs, 2; Mrs. E. J. Partin, .50; D. S. Kennedy, 2; 1st., Greensboro, 5. Total, \$24.60.

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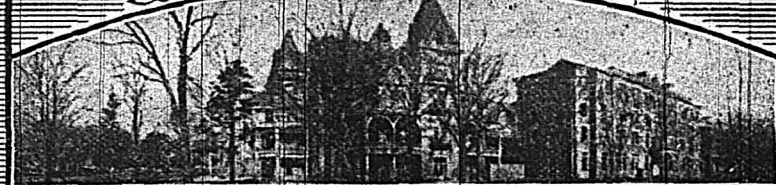
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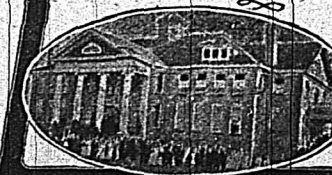
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Home Circle

FRIENDSHIP.

Gold cannot buy it,
Poverty try it;
Thrift may not cheapen it;
Sorrow must deepen it;
Joy cannot lose it,
Malice abuse it;
Wit cannot choke it,
Folly provoke it;
Age can but strengthen it,
Time only lengthen it;
Death cannot sever
Friendship forever.
Heaven the true place of it,
God is the Grace of it.

—Abbie Farwell Brown, in Youth's Companion.

BEING A BRICK.

The boy's name was William Roberts, but his comrades called him Billy, or the Brick. He was small and lean and wiry, quick, alert, and knowing no fear. He was the champion of all in his way—old person, child, horse or dog who needed one.

He was respected by boys twice his size, because he was such a brick. If the papers were late off the press, he whistled the time away. If the weather was bitter cold, he jiggered on the pavement to keep his feet from freezing, and tried to make his old cap and coat collar meet. If he got a bit of gum or fruit, he shared with the boy next to him, and braced many a timid beginner in the life of the streets, with cheering words, and sometimes gave up his own chance of selling a paper to hearten a little fellow.

Billy could cross a street when the traffic was thickest; he could get on the inside line when there was something to see; and he was ready to run errands for Mrs. Dolan, who, since his mother gave up the hard struggle for life, had given him a place to sleep under the basement stair, and a bite to eat when she had any.

One afternoon when the streets were icy with sleet, Billy and others were waiting for the papers, most of the boys thought it fun when a horse lost its footing, or a person slipped and made frantic efforts to recover.

It was a busy hour and place, but when a slight opening showed an old, old woman wavered out from the sidewalk and a second later was down, while her market basket went skidding away; but instant help was at hand, for Billy's arms were about her, pulling her back to safety.

"Oh, Billy, you brick!" shouted the boys as he made a rush back to regain the basket, and then—and then something happened!

When Billy next knew anything he was in bed in a very strange place. He tried to lift his head, but could not raise it. He tried to move his arms, and found one of them stiff in splints.

As the dazed feeling wore off a little, and his eyes cleared, he saw a long row of white beds, and knew that he was in a ward of the hospital. He, Billy, so quick, so capable, and able to care for himself, had come to this. How had it happened? Then he remembered. And when a nurse came to his side, he asked in a weak voice that he hardly knew for his own:

"Did I git the basket all right, lady?"

"Oh, yes," said the nurse, who knew nothing of any basket, but did know that an easy mind was good for a patient.

"Be I hurted bad? Be I goin' ter die?"

"Why, no, child. Here's where we make people well." She gave Billy

something from a spoon, and told him to go to sleep, which seemed a very easy thing for him to do. When he waked again a man was bending over him, and then he did some handling of the bruised body that made the boy quiver and set his teeth hard.

"I hurt some, didn't I?" asked the kindly doctor. "You was a brave little chap not to whimper."

"I—I'll be a brick," whispered Billy, slipping away again into that strange easy sleep.

A day and a night and a day went by, and in the weird hours of the next night, Billy awoke to see a new thing in the ward.

"What's that—over there?" he whispered to the man in the next cot.

"That's a screen, and the poor fellow behind it, is peggin' out—dyin', ye know."

"Oh," shuddered Billy. He had seen horses die in the streets, overworked, over-heated, hurt; but this was terrible; but for all his horror, the mercy of sleep came to him again, and when he opened his eyes at the dawn the screen was gone, and the bed in the corner was empty.

"Be I goin' ter git well?" he asked the nurse.

"Certain. You're doing fine, only be patient."

"Yes'm; I'll be a brick if I'm goin' ter live, but I wouldn't be 'bout dyin'. I'd be orful scared of it."

A boy stood at the entrance, asking to see Billy. It was not visitors' time, so he left a message, and an orange.

"Tell him the kids is all crazy for him to come back on the beat; and to keep on bein' a brick."

The next day Mikey Ryan was allowed to come in and see him—such a white, bandaged, big-eyed Billy, that Mikey almost choked at sight of him.

"It's me, all right. An' how's taings goin', Mikey?"

"Corkin'—only fer youse bein' gone. But we's lookin' fer ye back most any day good as ever, Billy, hey?"

"I'll be all right, they say; but Mikey, I've been skeered—of dyin' ye know; regular sneak, I've been, Mikey, if ye'll believe it. Dyin's somethin' orful."

"Mebbe; but old Hennessy slid off in his sleep, and never knowed it, and Granny Burns sayed only this mornin' as how livin' these times were lots harder than what dyin' was, so I dunno; but youse ain't goin' to, noway."

"Spect not, now. 'Twas orful good of ye ter come; an' the orange, an' this apple, an'—"

"Aw, that ain't nothin'. Mis' Dolan says she's that bad lame, or she'd come, too. An' she's missin' yer fearful."

A nurse reminded Mikey that his time was up, so with an awkward pat on Billy's knees, and a final word to keep on being a brick, the boy tiptoed out of the ward.

"What's all that about you bein' a brick, sonny?" said the man in the next bed. "What's the meanin'?"

"Why, it's ter standup ter things, and not knuckle under, ner squeal when yer bested, ner whine an' swear."

"'Spose you've heard me swear' to myself when the pain was grippin' me."

"How did you get mashed up, boy?"

"Why, jest keerlessness. Skidded out on the street ter pick up somethin' an' not keepin' my eyes open fer trouble, got hit—head cracked first, so I never seen what hit me; but it war—it war my own fault,

bein' keerless. I lowed I could go anywhere."

"Well, it's my fault I'm here," said the man. I got beat up in a row in a place where I had no call to be. I got lured in, and robbed an' beat an' thrown out."

"Too bad," said Billy. "An' 'nother thing 'bout bein' a brick is not to swipe often the fruit stands when the kids dares ye, ner lift handkerchiefs when it's dead easy, an'—oh, there's lots of ways ter not be a sneak an' a muffy. But I warn't much good at it."

"But I think you were," said the man. "You've been as brave as a soldier when you've had your hurts dressed. An' it's made me bear my own pains better. And when I get out of here I mean to try your way, too, and see if I can't go straighter, an' brace up to the hard things in my way better than I have. I'll try to be a brick, sonny, same as you!"

Billy fairly beamed on his neighbor, and when they were dismissed from the hospital, and went their separate ways, each carried a kindly thought of the other, and felt that there was a bond of lasting brotherhood between them, although their ways might never cross again. —Western Recorder.

NUMBER ONE BOY.

"He is a number one boy," said my grandmother, proudly. "A great boy for his books; indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is, certainly," returned Uncle John, "but what a pity it is that he is blind!"

"Blind?" exclaimed the grandmother, and the number one boy looked up, too, in wonder.

"Yes, blind, and a little deaf also, I fear," said Uncle John.

"Why, John, what put that into your head?" asked grandmother, looking perplexed.

"Why the number one boy himself," said Uncle John. "He has been occupying the one easy chair in the room all the forenoon, never seeing you or his mother when she came in for a few minutes' rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them, he never saw or heard anything that was going on."

"Oh! he was so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling.

"If 'Number One' is not blind and deaf, he must be very selfish, indeed, to occupy the best seat in the room and let older people run up and down stairs while he takes his ease."

"Nobody asked me to give up my seat or run errands," said Number One.

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books; but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the seven-year-old boys and let grandmother enjoy the comfort of her rocker in quiet." —Youth's Evangelist.

Did you ever hear of anyone being very much used for Christ who did not have some special waiting time, some complete upset of all his or her plans first; from Saint Paul being sent off into the desert of Arabia for three years, when he must have been boiling over with the glad tidings, down to the present day? —Frances Ridley Havergal.

Spice Box

"Is there anything you can do better than any one else?" "Yes," replied the small boy. "I kin read my own writing." There are others.

Schoolmaster—Now, you understand that heat expands matter and cold contracts it. Give me an example.

Bright Boy—Please, sir, the days are longer in summer.

A boy was recently asked to give a description of water, and this is what he wrote: "Water is a white liquid which turns completely black the moment you put your hands in it."

A Salvation Army officer was taking up a collection in the street. One man was heard to say as he dropped in a dime. "Here's ten cents for the grafters."

"You don't believe there's any graft in the Salvation Army," quickly rejoined the woman.

"How do you know?" the man asked her.

"Because you would be in the Army yourself if you did," was the sharp reply. And the man had the grace—and the humor—to laugh.

Here is an argument for the prevention of war which has no doubt been overlooked by peace leagues and societies. At the commencement of the war between Turkey and the Balkan States a teacher told the class something about its causes, and asked all who favored the war to hold up their hands. Up went every hand except Jack's.

"Well, Jack, why are you opposed to the war?" asked the teacher.

"Cause war makes history," was the response, "an' there's more now'n I can ever learn."

A darky clergyman in the State of Mississippi had married two negroes, and after the ceremony the groom asked, "How much yo' charge 'o' dis?"

"I usually leave that to the groom," was the reply. "Sometimes I am paid five dollars, sometimes ten, sometimes less."

"Five dollahs is a lot of monee, pahson," said the groom. "A'll give yo' two dollahs, an' den ef ah finds ah aint' got cheated, ah'll give yo' mo. in a monf."

In the stipulated time the groom returned. "Pahson," he said, "dis here arrangement's a kfid o' speculashun, an' reckon youse got the worst of it. Ah figgers that yo' owes me a dollah an' seventy-five cents."

It was a stormy night, and the audience of Professor Cheatum, mind reader and prestidigitator, was composed exclusively of men and boys. The lecture had begun at 7:30, and it was an hour later when Professor Cheatum began his exhibition of mind reading.

"There is a man in this hall," he said gazing at the ceiling for inspiration, "whose mind I can read like a book. He means well, is a good father and a kind husband, active in the church and all town affairs. He has only one fault that I can see—he is forgetful."

"This very night his faithful wife asked him—"

There was such a sound of scuffling and tramping in the hall that the mind reader paused.

"The last mail collection's at 9:00 o'clock," cried a small boy.